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William Shelton

From a photograph taken by Ghémar Frères, Brussels, Belgium, during Dr. Shelton's second trip to Europe in 1864-65, at the age of sixty-six years.

History of St. Paul's Church

Buffalo, N. Y.

1817 to 1888.

BY

CHARLES W. EVANS,

ONE OF THE WARDENS, FROM 1863 UNTIL HIS DEATH, FEBRUARY 8, 1889.

EDITED, WITH FOOT NOTES, OCCASIONAL ADDITIONS IN THE TEXT, AND A
CONTINUATION OF THE HISTORY FROM

1888 to 1903.

WITH CHAPTERS ON: THE RESTORED ST. PAUL'S; THE
MEMORIALS; THE IVY; THE CHIMES OF ST. PAUL'S;
THE GREAT TOWER AND SPIRE; THE MUSIC, 1817-1903;
HISTORICAL NOTES, 1817-1903; LIST OF THE CLERGY,
1817-1903; LIST OF THE VESTRY, 1817-1903; THE
ARCHITECTS OF ST. PAUL'S; SUBSCRIPTION LISTS, ETC.

BY

ALICE M. EVANS BARTLETT

AND

G. HUNTER BARTLETT.

With Sixty-four Illustrations.

THE MATTHEWS-NORTHROP WORKS,
BUFFALO AND NEW YORK.
1903.

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AND G. HUNTER BARTLETT.

TO THE MEMORY
OF THE
Rev. William Shelton, D. D.
RECTOR OF
ST. PAUL'S CHURCH, BUFFALO, N. Y.,
1829 TO 1882,
THIS HISTORY IS AFFECTIONATELY INSCRIBED
BY
THE AUTHOR.

Preface.

THE History of St. Paul's Church, Buffalo, was first suggested by the vestry June 7, 1841, but beyond the collection of some useful memoranda nothing was done. From 1847 to 1887 the minutes of the vestry were recorded in somewhat of a historical form. In 1886 it was suggested to the undersigned to write a history of the parish — and having been called by his fellow parishioners, at different times during the past forty years, to all the important offices of the parish — first as clerk of the vestry, then as treasurer of the parish, then as one of the vestry, and subsequently as junior warden, and, finally, as senior warden — he became possessed, in the exercise of the duties of these different offices, of considerable knowledge of parish history, by tradition as well as by examination of the records, the result of all of which is this history. He hopes it will be favorably received by the present parishioners. Of course, the central figure is our late rector, the Rev. Dr. Shelton; and such parishioners are named as have made more or less of parish history, or have been instrumental in advancing its interests. The chronological form was thought to be the best adapted in showing the progress of the parish from its organization in 1817, through its days of adversity, then in its more comfortable circumstances, and finally, through the large expenditures in building the church edifice, to its present prosperous condition.

CHARLES W. EVANS.

BUFFALO, N. Y., January, 1888.

Charles W. Evans died February 8, 1889, in the seventy-seventh year of his age, leaving the *History* referred to above in manuscript.

The Dedication to the Rev. Dr. Shelton, the Preface and the full text of the "History of St. Paul's Church, Buffalo," by Mr. Evans, from 1817 to 1888 (pages 7 to 159 in this volume) are given as he left them in manuscript. It was his expressed wish that the present editors should prepare this part of the book for the press. Footnotes have

Preface.

been added wherever the interest of the narrative seemed increased thereby. We have also thought best to add such paragraphs as might serve to fill out the details of the story for present-day readers, and have therefore inserted in Mr. Evans's text extracts from Dr. Shelton's first sermon in the new church in 1851 (p. 73), and portions of the sermons by Bishop Coxe and the Rev. Dr. Brown on the death of Dr. Shelton (p. 150, 147), also a description of the church, published in 1851 (p. 68), written by the Rev. Dr. Charles Wells Hayes, who was present at the consecration in that year. Further details have also been added in some of the obituary accounts of parishioners, and elsewhere.

Also in accordance with Mr. Evans's desire, we have continued the History from January 1888, bringing it down to April, 1903. The work of preparing the book was begun shortly after Mr. Evans's death, and has been carried on, with unavoidable interruptions and delays, until now. The obtaining of reliable data in many instances has taken much time. The expected task of a few years has extended, a labor of love, over many years. The architectural description of the Restored Church, the chapters on The Memorials, The Chimes, The Tower, and The Music, the Historical Notes, and the various lists, have all been added as bearing on the history of the parish, and as worthy of preservation in a volume devoted to its annals.

Much time and care have been given in searching out the facts, and in verifying the dates, names, and other details of this history, both by verbal and written inquiry, and in the examination of the vestry records, treasurers' books, many old documents, old letters, and newspaper files. The records of the city and county, the Bureau of Vital Statistics, and the Buffalo Historical Society, etc., have also been frequently consulted. Some errors are, however, unavoidable in a book of this kind, especially when it is remembered that minor inaccuracies and omissions exist in the original records and documents themselves. We have also prepared and added an analytical Index, with cross references.

In the brief obituary accounts given in this volume of members of the parish who have passed away, only those who were parochial officers, or who were in some other way prominently identified with the growth and work of St. Paul's, during the eighty-six years covered by this history, have been mentioned. Of the great majority of the army of faithful parishioners who now rest from their labors, it has been impossible to give here even the names.

The history of St. Paul's parish, beginning as it does almost with the beginnings of Buffalo itself, affords glimpses of the old village life of our city, of the days when "the burning" was in everyone's mind as an event of yesterday, and when the regions north of Chippewa Street were still haunted by the legendary spirits of the fields and woods.

We wish to acknowledge the manifold courtesies received from the Rector and the vestry, and from many members of the parish and others, in the preparation of this History for the press.

The work is published by Mr. Evans's wife and family, in fulfillment of his long-cherished wish.

ALICE M. EVANS BARTLETT.

G. HUNTER BARTLETT.

BUFFALO, N. Y., April 16, 1903.

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(Added too late for insertion above.)

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History of St. Paul's Church,

Buffalo, N. Y.

Slip No. 39.
 This may Certify, that James Roseney has
 this day purchased Slip No. 39 in St. Paul's Church, in the Village
 of Buffalo, for the sum of Fifty one dollar and has paid
 thereon Forty dollar and that the payment of the further
 sum of Eleven dollar will entitle him to a Deed of the said Slip
Buffalo, November 24th 1820. Ephraim Chapin.

REDUCED FACSIMILE OF RECEIPT.

Given at first sale of pews, November 24, 1820. (See page 16.)

History of St. Paul's Church,

Buffalo, N. Y.



BEFORE beginning the history of this parish it may be interesting to note the rise and progress of the Protestant Episcopal Church in what is now the Diocese of Western New York. That rise and progress was born of the missionary spirit, which has ever been in the church, and it has been observed that its most efficient progress has been from the east to the west. Bishop Hobart, although the Bishop of New York, was at the same time a zealous missionary bishop. In his address to the Diocesan Convention in the city of New York in October, 1814, he said that too much value cannot be placed on missionary services, and there is no object of more importance to the general interests of religion and to the prosperity of the church, and none more strongly demanded by the spirit and precepts of the Gospel, than the encouragement of missionary labors.

Buffalo was laid out in the year 1804, by Joseph Ellicott, as agent of the Holland Land Company, and was then called New Amsterdam. Its principal streets were named after the proprietors of the company, and its less important ones after Indian tribes, but most of these names were changed in after years.

The place itself was called Buffalo as early as 1812, at which time it became a military post in the war between the United States and England. It was burnt by the English, December 30, 1813. In 1810, it had a population of 1,500; but in 1814, the next year after it was burned, the population was only 1,000. At the time of

the organization of St. Paul's Church, in 1817, Buffalo contained 100 houses, several of them being of brick. The population had increased to 2,000 in 1820, and on the completion of the Erie Canal, in 1825, to 5,000; in 1832, it was incorporated as a city, with a population of 10,000.

The church in Western New York showed a marked increase under Bishop Hobart, and every year its missionaries extended their visits more and more westward from the Genesee River. From 1815 to 1817 we find ministerial acts recorded by the Rev. Alanson Welton, Rev. George H. Norton, Rev. Samuel Johnston, and Rev. Wm. A. Clark.

The first Episcopal Church on the Holland Land Purchase was organized in 1811, in the town of Sheldon, Genesee County, and Bishop Hobart visited it when there was no other west of Allen's Hill in Ontario County, N. Y. The first baptism recorded in Buffalo was that of Mary Tillinghast Leake, daughter of Isaac Q. and Catherine Leake, on October 19, 1812, at the house of her parents. The next was that of their son, Godfrey Wilson Leake, on April 4, 1815. The Rev. Samuel Johnston baptized John Smith Trowbridge, the son of Doctor Josiah and Margaret Trowbridge, on February 23, 1817; Dr. Trowbridge came to Buffalo in 1811. The Rev. Mr. Johnston also baptized Catherine, wife of Sheldon Thompson, on March 2, 1817.

1817.

The certificate of incorporation of St. Paul's Church states that a meeting of the members of the Protestant Episcopal Church, of the village of Buffalo, in the county of Niagara, was assembled at Elias Ransom's tavern in the said village on Monday, February 10, 1817, in pursuance of notice for that purpose given during morning service on two preceding Sundays, and in compliance with "An act to provide for the incorporation of Religious Societies," passed by the Legislature of the State of New York, in the year 1813. The Rev. Samuel John-

As the undersigned being about to
organise a Religious Society, do hereby
^{become members}
agree to conform to the rites &
Ceremonies of the Protestant Episcopal
Church - Buffalo Feb. 10. 1817.

Oliver Ramon
John Root

Smith & George
W. S. Camp

Marrison

John Deane

J. Bowditch

Robert Barker

John Thompson

George Johnson

David Moore

Henry Campbell

James Campbell

John Beach

Samuel Tupper

John Abbot

Mr. Larned

Geo. Badger

N. P. Bailey

Eliza Randol

J. M. Clapp

John A. C. H. H.

ston being called to the chair, divine service was held, after which came the election of wardens and vestrymen; Erastus Granger and Isaac Q. Leake being elected wardens, and Samuel Tupper, Sheldon Thompson, Elias Ransom, John G. Camp, Henry M. Campbell, John S. Larned, Jonas Harrison, and Josiah Trowbridge, vestrymen. At the same time it was unanimously resolved: "That Easter Monday, hereafter, be the day for the annual election of their successors,* and that the said church be known and distinguished by the name of St. Paul's Church in Buffalo." The certificate bears date February 10, 1817, and is signed by Samuel Johnston, chairman, in the presence of George Badger and Jacob A. Barker, members of the said church. Their acknowledgments were taken by Oliver Forward, Judge of the Common Pleas, Niagara County; and the certificate was recorded in Niagara County Clerk's office in Buffalo, on February 10, 1817, at five o'clock P. M., in Liber 1 of Miscellaneous Records, at page 31.

Erie County was separated from Niagara County in the year 1821, and Buffalo became its county seat; Lockport being the county seat of Niagara County.

The tavern of Elias Ransom, in which this meeting was held, was on the northwest corner of Main and Huron streets, and was one of the most popular houses of its kind in Buffalo.

The following residents of Buffalo signed a paper,† dated February 10, 1817, in which they agreed to become members of St. Paul's Church, and to conform to the rites and ceremonies of the Protestant Episcopal Church: Elias Ransom, John Root, Smith H. Salisbury, John G. Camp, Jonas Harrison, Isaac Q. Leake, Josiah Trowbridge, Jacob A. Barker, Sheldon Thompson, Ebenezer Johnson, David Brown, Henry M. Campbell, James Campbell, Eben Beach, Samuel Tupper, Elihu Alvord, John S. Larned, George Badger, S. P. Beebe, Elias Ransom, Jr., John A. Coffin, F. W. G. Camp; in addition to these, the following persons were members: David M. Day of Buffalo, Mrs. Elias Ransom and four children, Mrs. John G. Camp, Mrs. Henry M. Campbell and Miss

*In accordance with this resolution a second vestry election was held a few weeks later, on Easter Monday, April 7, 1817. All the members of the original vestry were reelected at this time.

† See the reproduction of the original paper, opposite page 8.

Campbell, Mrs. J. S. Larned and two children, Mrs. Josiah Trowbridge and son, Mrs. Jonas Harrison and daughter, Mr. and Mrs. Oliver Forward, J. Josephs, Mr. and Mrs. Hoyt and child, John Lay, Jr., Mrs. Ebenezer Johnson, Zenas W. Barker, James Remington, and George Badger.

At a subsequent meeting of the vestry, Erastus Granger and Dr. Josiah Trowbridge were appointed a committee to wait upon Joseph Ellicott, agent of the Holland Land Company, to ask for such donation and assistance as he might be disposed to grant, and to confer with him on the subject of a burial ground for the society, and for a lot on which to build the proposed church.

The Rev. Samuel Johnston was instructed to write to Bishop Hobart, requesting the aid and assistance of Trinity Church in New York.

Mr. Erastus Granger waited on Joseph Ellicott to solicit a donation of one of the company's lots in Buffalo. Mr. Ellicott expressed surprise that Mr. Granger from New England should be with the Episcopalians. Mr. Granger said his wife was an Episcopalian. Mr. Ellicott said he knew Mrs. Granger when she was a little girl in Canandaigua, and there was no church there, but it transpired that the little girl had been brought up in church principles by private instruction. Mr. Ellicott was the local agent of the Holland Land Company in Batavia, N. Y., and Paul Busti was the general agent in Philadelphia. The proprietors of the company were liberal in their grants of land to all religious societies, and school districts, and for roads. They sold the land to actual settlers at very low prices, and on extended terms of payment. Five dollars was accepted by them as the first payment. They refused to sell lots in Buffalo unless the purchasers erected a building. In the first settlements of Western New York, Canandaigua was the official residence of the agent and surveyors of the different land companies, and afterwards Batavia became the residence of the surveyors and land agents of the Holland Land Company. Niagara County comprised what was afterwards Niagara, Erie, Chautauqua and Cattaraugus counties. Prior to 1820

many persons, in visiting Western New York, had letters of introduction to the agent of the Holland Land Company. W. J. Walter, a merchant in Schenectady, N. Y., under date of October 2, 1816, writes to Mr. Ellicott, recommending to his "favor Mr. Samuel Johnston, who visits your country on missionary purposes, and, as he is a stranger, may stand in need of information and advice. He is a young man of the strictest integrity."

In the Diocesan Convention held in Trinity Church, New York, October 21, 1817, the certificate of incorporation of St. Paul's Church of Buffalo was read, and the said church was received into union with the convention. The Rev. Samuel Johnston, deacon and missionary in Genesee and Niagara counties, reported to Bishop Hobart that he arrived in Batavia October 16, 1816, and, agreeable to directions, devoted the most of the time there, officiating twenty Sundays in Batavia, ten at Buffalo, four at Le Roy, two at Sheldon, and, at the request of some members of the Church of England, while at Buffalo, crossed over to the British lines and held several evening services at Fort Erie and at Waterloo, and baptized twelve children. He also reported that on the 10th of February, 1817, he organized a church in the flourishing village of Buffalo, by the name of St. Paul's Church in Buffalo, and that about twenty families attached themselves to it. He further reported their readiness to coöperate with his exertions, and that their animated zeal was truly praiseworthy. Five thousand dollars were immediately subscribed towards building a church, but being disappointed in receiving payment for the losses of their buildings in the recent war, the work was deferred. They still continued zealous. Mr. Johnston having returned to the East, the Rev. George H. Norton, deacon, reported to Bishop Hobart that he had officiated four times at Buffalo. The salary of the Rev. Samuel Johnston as missionary was paid from funds procured by the New York "Protestant Episcopal Society of Young Men." On the 23d of October, 1817, Bishop Hobart admitted the Rev. Samuel Johnston to the order of priests, and he afterwards removed to Ohio, by letters dimissory from the bishop.

We thus see that St. Paul's Church, Buffalo, and other parishes in Western New York really owe their origin to the missionary efforts and zeal of Bishop Hobart. In September, 1817, he visited St. Paul's Church, Buffalo, and reported to the convention of 1818 that the Rev. William A. Clark, for several years missionary at Manlius, Onondaga County, N.Y., had removed to Buffalo, and was also employed in Batavia, N. Y.; and the Rev. Alanson Welton, missionary in Ontario County, N. Y., reported to the bishop that he had spent eight Sundays in Buffalo.

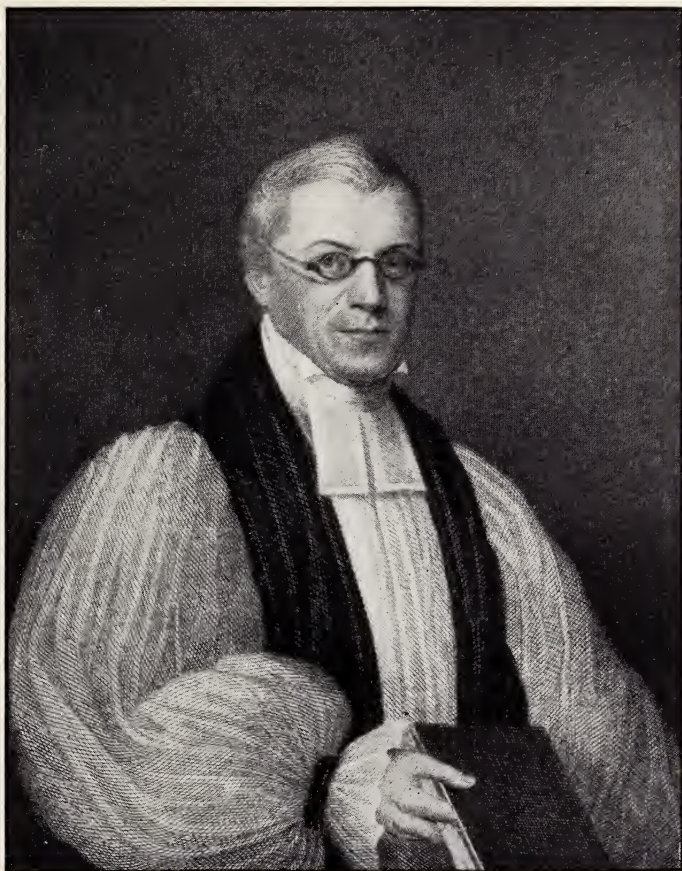
In the convention of 1819 the bishop reported that the annual stipend allowed to each missionary was only \$175, the remainder of their support depending on the contributions of the congregations among whom they officiated.

The collections in the Diocese of New York, as reported to the convention for the year ending October 1, 1819, were only \$1,475.10, of which Trinity Church and its two chapels in the City of New York contributed \$326.76. The Episcopate fund as invested for the support of the Episcopate was only \$19,650.17. The bishop derived his support from Trinity Church, New York, as its rector. In 1819 the population of the City of New York was only about 122,000.

1818.

At the annual election of wardens and vestrymen of St. Paul's Church, held at the house of Elias Ransom, March 23, 1818, Dr. Josiah Trowbridge was chosen chairman, Isaac Q. Leake and Henry M. Campbell were elected wardens, and John S. Larned, Sheldon Thompson, Elias Ransom, John G. Camp, Jonas Harrison, Josiah Trowbridge, William J. Caldwell and Staley N. Clarke vestrymen.

It may be interesting to state that George W. Doane, afterwards Bishop of New Jersey, was a candidate for orders in the diocese of



THE RIGHT REVEREND JOHN HENRY HOBART, D. D.,
Third Bishop of the Diocese of New York (State).
Born, 1775 ; Consecrated, 1811 ; Died, 1830.

From the engraving by J. W. Paradise
after the painting by J. Paradise, published
in "The Evergreen" for December, 1844.

New York in 1818, and that William H. DeLancey, afterwards Bishop of Western New York, was also a candidate for orders in the Diocese of New York in 1819.

Doctor Cyrenius Chapin was not present at the organization of St. Paul's Church. He and his family were then residing temporarily in Geneva, N. Y., but returned to Buffalo in 1819. He was one of the brave defenders of Buffalo at its burning by the British in December, 1813. George and Thaddeus Weed were in the congregation in 1819. Thaddeus Weed afterwards married Louisa M., the daughter of Doctor Chapin, and she has been a parishioner since 1818.*

Subscription for building the church edifice in Buffalo, 1818:

“We, whose names are subscribed, promise to pay, when called on, to the wardens and vestry of St. Paul’s Church, Buffalo, the respective sums marked opposite our names, for the purpose of building a church in the village of Buffalo, during the present season, and when said church shall have been completed we are to be reimbursed the said sums by the sales of the pews and seats in said church.

Cyrenius Chapin,	\$150.00	Charles Philips,	\$ 4.00
Jonas Harrison,	100.00	William C. House,	25.00
William J. Caldwell,	50.00	Joseph Ellicott, for Holland	
G. and T. Weed,	50.00	Land Co.,	200.00
John S. Larned,	50.00	Joseph Ellicott, for the Holland	
John G. Camp,	100.00	Co., Niagara Bank money, .	300.00
Ebenezer Johnson,	50.00	William Mason,	1.00
Henry Kip,	50.00	Smith H. Salisbury,	50.00
Ebenezer Reed,	20.00	John Lay, Jr.,	100.00
Erastus Gilbert,	20.00	Oliver Forward,	100.00
Nathaniel Vosburg,	20.00	H. M. Campbell,	50.00
John Root,	50.00	James Sheldon,	50.00
Elias Ransom,	100.00	F. B. Merrill,	50.00
Joseph Landon,	25.00	Sylvester Matthews,	20.00
			<u>\$1,785.00</u>

* Mrs. Louisa M. Weed died July 20, 1894. (See page 199.)

1819.

May 20, 1819, Joseph Ellicott, agent of the Holland Land Company, informed the vestry of St. Paul's that, having been called on by Doctor Cyrenius Chapin for a deed of a lot in the village of Buffalo, and he having selected lot 42 on which to build the church, a conveyance of the lot would be made to the vestry whenever the agent should be assured or satisfied that the building would be erected. This is the lot now owned by the parish, and is bounded by Main, Erie, Church and Pearl streets. The corner stone of St. Paul's Church was laid by Doctor Cyrenius Chapin, with Masonic ceremonies, June 24, 1819.

The Rev. Mr. Clark read the church service. The silver plate placed in the corner stone in 1819 was found in perfect preservation when the foundation of the new church edifice was laid in 1850.

November 23, 1819, the vestry appointed Oliver Forward to draft a letter to Paul Busti of Philadelphia, the general agent of the Holland Land Company, to be sent by the Rev. Mr. Clark, soliciting of him pecuniary assistance for building the church. At the same meeting it was resolved that the committee proceed to enclose the building and lay the floor, and that the windows and the tower be of the Gothic order.

In 1818 Joseph Ellicott, as agent of the Holland Land Company, donated to St. Paul's Church \$500, of which \$300 was in the notes of the suspended Niagara Bank of Buffalo, which afterwards became entirely insolvent. The village newspaper mentioned the donation as unworthy of the company, and made uncalled-for insinuations relative thereto, but omitted to state that \$200 was also donated in good money, and also a valuable lot on which to build the church. Mr. Busti and Mr. Ellicott naturally thought that members of the vestry had given the partial information to the editor, and both were indignant at the misrepresentations in the newspaper article. In February, 1820, the Rev. Mr. Clark presented Mr. Forward's letter to Mr. Busti in Philadelphia, but was met by an angry reference to the newspaper article. Mr.

To the Vestry of the Church of Saint Pauls
in the village of Buffalo.

Gentlemen

Application having been made to me
in the course of last season by the Reverend Mr.
Clark an Episcopalian minister residing at
Buffalo for a site in that village in which to erect
an house of worship for the use of the Episcopalian
of that place, I mentioned to him that either of
the Lots #2 or #3 would be set apart that the
Congregation might elect. Doctor Cyrenius Chapin
having called on me this day, and mentioned that
he is a Committee appointed to make known that
the Congregation designates Lot #2 and to request
a conveyance for the same. Have to say, that Lot #2
will be a donation to your Church, provides an house
be erected thereon in the course of the ensuing season,
and that the Holland Company through their agent
will make a conveyance of said Lot to you or your
successors in office whenever the said agent shall
be assured or satisfied that the building will be erected.

I am Gentlemen,

very respectfully

Yours &c.

Buffalo May 20. 1819.

Joseph Ellcott

(4)

Clark assured him that the vestry had nothing to do with the publication, and disavowed the aspersions therein. Doctor Cyrenius Chapin, the senior warden, wrote to Mr. Ellicott under date June 16, 1820, also disavowing the offensive article. The happy result of these explanations was that the Holland Land Company made an additional donation of \$200. The \$300 Niagara Bank money sold for \$116. As small as these sums may appear to us, they were very acceptable to the then vestry.

They found it difficult to get sufficient money to so far complete the church as to occupy it for public worship, and on the 8th of April, 1820, they passed a resolution appointing Cyrenius Chapin, Josiah Trowbridge, and H. M. Campbell a committee to secure proposals from the Presbyterian Society relative to furnishing means for finishing St. Paul's Church.

At the annual election of wardens and vestrymen, held at the district school-house on Niagara near Pearl Street, May 19, 1819, Doctor Cyrenius Chapin and Henry M. Campbell were elected wardens, and Josiah Trowbridge, Elias Ransom, John G. Camp, Oliver Forward, Jonas Harrison, Sheldon Thompson, William J. Caldwell, and Smith H. Salisbury were elected vestrymen. Frederick B. Merrill was appointed clerk of the vestry.

1820.

At the annual election, held at the house of John G. Camp, April 3, 1820, Doctor Cyrenius Chapin and Henry M. Campbell were elected wardens, and Elias Ransom, Oliver Forward, Sheldon Thompson, Smith H. Salisbury, John G. Camp, Josiah Trowbridge, George Weed, and Henry Kip were elected vestrymen. Roswell Chapin was appointed clerk of the vestry.

In the early days of the parish of St. Paul's the choir was composed of Jacob A. Barker, Doctor Josiah Trowbridge, and Stephen G. Austin, with a few of the ladies of the congregation.

As before stated, the first church service was held in the house of Elias Ransom on the northwest corner of Main and Huron streets, and afterwards in the Eagle tavern on the west side of Main Street, south of Court Street, and after that in the district school-house on Niagara Street near Main. The Rev. William A. Clark officiated in the district school-house, and when the church edifice was ready for occupancy, in 1820, he was the first to officiate in it. It was a frame building forty-four feet wide by sixty feet in depth, and the tower was twenty-five feet high from the square. It cost \$5,000, and the front of the edifice was parallel with Main Street, and distant about seventy-five feet from the western line thereof.*

When it was ready for occupancy, the debt on it was \$3,500. The Rev. Mr. Clark was indefatigable in his exertions to get this debt removed. He visited Batavia, N. Y., and received \$25 from David E. Evans, and in Canandaigua he obtained \$25 from John Gregg, the land agent, and \$25 from John C. Spencer, then one of the rising lawyers of Ontario County, and also a contribution from Gideon Granger. He also received considerable sums in Albany and in New York, in all about \$890, out of which was deducted \$150 for his traveling expenses to and from Philadelphia; and, as before stated, \$200 were also received from Paul Busti, the general agent of the Holland Land Company. These subscriptions, with temporary loans from George and Thaddeus Weed for \$150, Aaron James \$300, and George Keese for \$150, enabled the vestry to pay up the most pressing demands; but it was not until 1826 that these loans were repaid.

April 23, 1821, Judge Oliver Forward was appointed treasurer of the parish by the vestry. Although the term "treasurer" occurs in earlier records, this is the first mention of a formal appointment to that office.

The first sale of pews in the frame edifice took place on November 24, 1820; and it being the first building for religious worship erected in the village, it was thought that Presbyterians and others would purchase pews, provided they were not taxed for the support of the parish, and accordingly the vestry decided not to tax them, but to rely on the subscriptions of the congregation to pay the rector

*The curve known as "Ellicott's Bow-window," brought Main Street much nearer to the church, at this time. The edifice stood about seventy-five feet west of the curved roadway, and about fifty feet inside of the lot line or west boundary of Willink Avenue (Main Street, south of Church Street). See map opposite; also pages 219 to 221, and plan of lot opposite page 254.

(Note, page 16, twenty-ninth line from top.)

St. Paul's was the first church edifice of a permanent character erected in the Village of Buffalo. The little frame meeting-house which was built in a few weeks' time by the Methodist Episcopal Society, on leased land on the west side of Pearl Street, south of Niagara Street, is said to have been finished January 24, 1819, but the building and site were only temporarily occupied by them.

and other expenses. This non-taxation soon proved to be an ill-advised measure, and continued to be so for many succeeding years.

The edifice* standing parallel with Main Street, and the front entrance being about 75 feet from the west line thereof, the vestry placed the chancel at the west end, and pews 1 and 3 were on the north side of the chancel, and pews 2 and 4 were on the south side thereof. The two aisles were on each side of the center of the church, and extended from the vestibule to the chancel. Pews 1, 3, 5, 7, 9, 11, 13 and 15 were on the north side of the north aisle, and pews 17, 19, 21, 23, 25, 27, 29, 31, 33, 35, 37 and 39 were on the south side of the north aisle, and pews 2, 4, 6, 8, 10, 12, 14 and 16 were on the south side of the south aisle, and pews 16, 20, 22, 24, 26, 28, 30, 32, 34, 36, 38 and 40 were on the north side of the south aisle. Pews 17 and 18 were immediately in front of the chancel. There were 40 pews in all, capable of seating between two and three hundred persons. The first sales were to Horace Cunningham, who occupied No. 2; Henry M. Campbell, No. 4; Doctor Cyrenius Chapin, No. 6; Sylvester Matthews, No. 8; Jesse D. Hoyt, No. 10; W. Stacy, No. 16; Mr. Merrill, No. 18; Mr. Guiteau, No. 20; John G. Camp, No. 22; Roswell Chapin, No. 24; David M. Day, No. 26; M. Marvin, No. 17; Doctor Trowbridge, No. 19; Aaron James, No. 21; Mr. Guild, No. 23; Mr. Stone, No. 27; Henry Kip, No. 1; Elias Ransom, No. 3; Oliver Forward, No. 5; Mr. Salisbury, No. 7; Ebenezer Walden, No. 9; James Sweeney, No. 39; (James Sweeney, who was in the Vestry for several years subsequent to 1866, is the son of the James Sweeney here mentioned.)

The first sales amounted to \$2,951. The lowest sale was for \$51, and the highest, \$184.

In these early days the mouth of Buffalo Creek was mostly obstructed by a sand bar, and the shipping in Lake Erie was from Black Rock. Goods for Buffalo came from New York to Albany, thence along the Mohawk, thence to Oswego, and by Lake Ontario to Lewis-

* See reproduction of drawing of the old church, and floor plan of same in this volume.

ton, N. Y., and thence by land carriage to Schlosser just above the Falls of Niagara, thence by boat along the Niagara River to Black Rock, and thence by land along the present Niagara Street to the village of Buffalo. This continued to be the route until the opening of the Erie Canal in October, 1825. The business of Buffalo was therefore much circumscribed previous to 1825, and the resources of the congregation by no means enabled them to sufficiently support a minister, or to fully complete the church edifice. In July, 1818, the expenses of the parish, including the support of Rev. William A. Clark, the rector, were paid by subscription, as follows: Jonas Harrison, \$50; John G. Camp, \$50; Josiah Trowbridge, \$30; William J. Caldwell, \$50; Isaac Q. Leake, \$30; Elias Ransom, \$30; Frederick B. Merrill, \$30; George Badger, \$10; Robert Gilmore, \$10; John Bigdon, \$3; G. and T. Weed, \$10; J. W. Moulton, \$10; Staley N. Clark, \$15; John A. Coffin, \$15; James Sheldon, \$5. In all \$348, to which was added the missionary stipend of \$175, making the sum of \$523.

In 1819 only \$287 was subscribed in addition to the stipend. Among the new subscribers this year were Dr. Cyrenius Chapin, \$40; Sylvester Marvin, \$10; J. Cunningham, \$5; Smith H. Salisbury, \$20; H. A. Salisbury, \$5; Henry Kip, \$10; John Root, \$12; Moses Baker, \$5.

On the 7th of April, 1820, the Rev. Mr. Clark resigned his rectorship. He said in his letter to the vestry that, attached as he was to the members of the congregation for their many kind attentions to himself and family, nothing but a conviction that he would become burdensome to them, beyond their pecuniary ability, would have compelled his resignation. He thought that this assurance would prevent those feelings which are apt to be excited between a clergyman and his parishioners whenever their connection is dissolved. That the extravagance of high rent and the high price of every necessary of life since he had been in Buffalo had exhausted all his private funds. The vestry accepted the resignation, and resolved to pay Mr. Clark his salary in full, and adjourned to meet at "early candle lighting" at the Niagara Bank on April 22d. They then resolved that a committee con-

sisting of Dr. Cyrenius Chapin and Dr. Josiah Trowbridge be appointed to wait on the Rev. Deodatus Babcock, and confer with him on the subject of his becoming the rector of St. Paul's Church, and to offer him the salary of \$300, and that Smith H. Salisbury be a committee to circulate a subscription for the purpose of raising the amount.

The Rev. Mr. Babcock subsequently signified his acceptance of the charge of the parish, as rector. He was married on the 14th of May, 1821, to Miss Mary Hine of Cairo, Greene County, N. Y., and resided in a frame house on the westerly side of Erie Street, between Pearl and Swan Streets. The Rev. William A. Clark became the rector of Christ Church, Ballston Springs, Saratoga County, N. Y., and in 1825 he was rector of All Saints' Church in New York.

On the 2d of June, 1820, the wardens and vestrymen addressed a communication to Joseph Ellicott, agent of the Holland Land Company in Batavia, N. Y., stating that they had complied with his conditions to erect the church edifice on the lot the company proposed to deed to them, and requested him to convey them the lot in fee simple. He accordingly deeded them lot number 42 in the village of Buffalo. Although the Holland Land Company was so called, yet the title of the land was held individually by the proprietors, and a fairer or more liberal land company never existed. Their deed to St. Paul's Church is recorded in Niagara, now Erie, County Clerk's office in Liber 6 of Deeds at page 247, and dated June 14, 1820.

It recites that "Wilhem Willink, Hendrik Vollenhoven, Rutger Jan Schimmelpenninck, Wilhem Willink the younger, Jan Willink, the younger son of Jan, Jan Gabriel Van Staphorst, Cornelis Vollenhoven and Hendrik Seye, all of the City of Amsterdam, in the Kingdom of the United Netherlands, by Joseph Ellicott their attorney, of the first part, convey to the Wardens and Vestrymen of St. Paul's Church in the village of Buffalo, in the County of Niagara and State of New York, of the second part, lot 42." A diagram of the lot is drawn on the deed, and the bounds are given as fronting on Standiska Avenue, now Church Street; South Cayuga Street, now Pearl Street; Vollen-

hoven's Avenue, now Erie Street, and the front is given as Willink Avenue, now Main Street. On this commanding yet retired lot now stands the beautiful church edifice of St. Paul's, consecrated in 1851, and on a part of it stood the frame edifice, consecrated in 1821.

1821.

February 20, 1821, the vestry purchased from Jeremiah Staats, a Communion table for \$20, and three stools for \$7.50.

The church edifice was consecrated February 25, 1821, by Bishop Hobart.

He signed the instrument of consecration in the following words :
“Whereas the Wardens and Vestrymen of St. Paul's Church in the village of Buffalo, County of Niagara and State of New York, by an instrument to me presented, did appropriate a building erected in the village of Buffalo, County of Niagara and State of New York, to the worship of Almighty God, according to the Liturgy, Rites and Ordinances of the Protestant Episcopal Church in the United States of America, and did request me to set apart and consecrate it accordingly. Be it therefore known that I, John Henry Hobart, Bishop of the Protestant Episcopal Church in the State of New York, have on this 25th day of February, in the year of our Lord, 1821, being Sexagesima Sunday, consecrated a Building in the village of Buffalo, County of Niagara and State of New York, by the name of St. Paul's Church, and with the prescribed rites and solemnities have separated it henceforth from all unhallowed, worldly and common uses, and dedicated it to the service of Almighty God, for reading His Holy word, for celebrating His Holy Sacraments, for offering to His glorious Majesty the sacrifices of prayer and thanksgiving, for blessing the people in His name and for the performance of all holy offices, according to the Liturgy and Rites of the Protestant Episcopal Church in the United States of America.

"In testimony whereof, I have hereunto set my hand and seal the day and year above written, and in the tenth year of my consecration."

The instrument of consecration is signed "John Henry Hobart," and is sealed with a seal having his initials engraved thereon. During his visitation Bishop Hobart confirmed twenty persons in St. Paul's Church.

At the annual election of wardens and vestrymen, held in the church edifice on April 23, 1821, the Rev. Deodatus Babcock presided, Henry M. Campbell and Henry Kip were elected wardens, and Smith H. Salisbury, Oliver Forward, Elias Ransom, Sheldon Thompson, George Weed, Aaron James, Absalom Bull and Horace Cunningham were elected vestrymen. Roswell Chapin was appointed clerk of the vestry and Oliver Forward, treasurer.

At a meeting of the vestry, April 23, 1821, it was "resolved that the church adopt as its common seal a marble eight-sided cone, whereon is engraved the letters 'St. Paul's Church, Buffalo.'"

The fourth of July, 1821, was celebrated in the village of Buffalo by a procession which marched to St. Paul's Church, and was there "joined by a concourse of ladies and gentlemen." The Rev. Deodatus Babcock officiated in the performance of the services, the Declaration of Independence was read, and appropriate remarks were made by Charles Townsend. The village newspaper, the "Buffalo Patriot" of July 10, 1821, says: "The company then repaired to a bower erected on the banks of the Lake and Creek and took tea at a party given by the ladies, by whose exertions in display of taste and elegance the scene was rendered peculiarly interesting, and the time was spent with much pleasure and cheerfulness."

At this time St. Paul's Church was the only public building of any note in the village. In the summer of 1821 the bell purchased of Horatio Hark was placed in the tower, but was not fully paid for until 1825. August 22, 1821, Bishop Hobart visited St. Paul's Church and admitted the Rev. Deodatus Babcock to the Holy Order of Priests, and confirmed four persons.

1822.

In 1822, Bishop Hobart sent the Rev. David Brown as a missionary to Chautauqua County, N. Y.; he established parishes in Fredonia, Westfield and Mayville in that county.

At the annual election on the 8th of April, 1822, Henry M. Campbell and Henry Kip were elected wardens, and Elias Ransom, Oliver Forward, Joseph D. Hoyt, Smith H. Salisbury, Sheldon Thompson, Horace Cunningham, George Weed and Henry Hamilton, vestrymen. At a subsequent meeting of the vestry Roswell Chapin, then clerk, was directed to call on the Rev. Mr. Babcock, and inform him of the amount of the subscription for his support for the ensuing year. On the 24th of May, 1822, Mr. Babcock addressed a letter to the vestry stating that the amount fell considerably short of what it was the preceding year, and as he was willing to make sacrifice for the good of the church in Buffalo, he made the proposition that he be paid fifty-five dollars at the end of every quarter, and fire-wood for his family use, and on these terms he would continue with the parish for six months; and if at the end of that time he found his income equal to his expenses he would continue to the end of the year for the same quarterly fund.

The vestry accepted his proposition. In addition he had the missionary stipend of \$175. This stipend was of very great assistance in the early days of the parish.

1823.

It was customary for the Holland Land Company to donate one hundred acres of land to the first religious society in any of the county towns that built an edifice for worship, and it was usually called the "Gospel Lot," and was meant for the support of the minister; accordingly, on the 7th of March, 1823, the vestry resolved to apply to

As now all given by these Presents, That we, the Wardens and Vestry of St Paul's Church, in the Village of Highbury, in our subscription of the sum of one thousand one hundred and ten pounds to us in hand paid by William Hadden do hereby grant, bargain and sell unto the said William

Pew number five in said Church, to have and to hold the said Pew, unto the said William and to his heirs and assigns forever, And we, the said Wardens and Vestry, do hereby covenant and agree, to and with the said William Hadden that the said Pew

in the quiet and peaceable possession of the said William against all and every person or persons, claiming or to claim any right thereby, we will Warrant and forever Defend.

Witness our hands and seals, this 10th day of May 1823

Samuel Hadden
George A. Hadden
William Hadden
John A. Hadden
John A. Hadden
John A. Hadden

have assigned by these presents, that we the Wardens and Vestry of the said Church in Highbury in consideration of the sum of one hundred and ten pounds to us in hand paid by the said William Hadden do hereby grant bargain and sell unto the said William Hadden and to his heirs and assigns forever, that we the said Wardens and Vestry, do hereby covenant and agree, to and with the said William Hadden that the said Pew in the quiet and peaceable possession of the said William against all and every person or persons claiming or to claim any right thereby, we will warrant and forever defend. And we the said Wardens and Vestry, do hereby covenant and agree, to and with the said William Hadden that the said Pew in the quiet and peaceable possession of the said William against all and every person or persons claiming or to claim any right thereby, we will warrant and forever defend. And we the said Wardens and Vestry, do hereby covenant and agree, to and with the said William Hadden that the said Pew in the quiet and peaceable possession of the said William against all and every person or persons claiming or to claim any right thereby, we will warrant and forever defend.

Samuel Hadden
George A. Hadden
William Hadden
John A. Hadden
John A. Hadden
John A. Hadden

Jacob S. Otto, the then local agent of the company in Batavia, N. Y., for a conveyance of one hundred acres in the town of Buffalo, St. Paul's Church being entitled to it, according to the rules and regulations of the company. Mr. Otto had succeeded to the agency in 1821, on the resignation of Joseph Ellicott. On the 21st of April, 1823, Mr. Otto replied that it was not probable that any further assistance would be given to the church in Buffalo.

March 31, 1823, at the annual election of wardens and vestrymen, the Rev. Deodatus Babcock presiding, Henry M. Campbell and George B. Webster were elected wardens, and Joseph D. Hoyt, Elias Ransom, Smith H. Salisbury, Thomas B. Clarke, Sheldon Ball, Lester Brace, Jacob A. Barker and John G. Camp, vestrymen. Roswell Chapin was chosen clerk of the vestry.

May 5, 1823, the pews in the new Presbyterian Church (the old First) were sold at auction.

The first contribution from St. Paul's Church, as reported to the convention, was \$4.50 to the Diocesan fund in 1823.

October, 1823, St. Paul's Church was represented in the Diocesan Convention in the city of New York, by the Rev. Deodatus Babcock.

1824.

March 2, 1824, the Rev. Mr. Babcock having expressed to the vestry that at the expiration of his engagement he intended to resign his office as rector, it was resolved that while the vestry lamented the necessity which would deprive them of his services, they felt it to be their duty to adopt measures to secure the regular stated services of the church. They accordingly appointed a committee to correspond with the standing Committee of the Diocese of New York, on the subject of supplying a continuance of those services.

The Rev. Deodatus Babcock afterwards became the missionary rector at Ballston Springs and Saratoga Springs, Saratoga, N. Y., and

remained at Ballston Springs for many years. He revisited Buffalo in October, 1851, after an absence of twenty-seven years, and was present and assisted in the consecration of the new edifice of St. Paul's in that month. After the services he remained and viewed the marked contrast between 1821 and 1851, for he was at the consecration of the old edifice in 1821, as the then rector. Out of the large congregation in 1851 there were none of the clergy, except himself, who were present in 1821, and not more than ten of his former parishioners, which few greeted him with warm affection.

April 19, 1824, at the annual election for wardens and vestrymen, George B. Webster and Henry M. Campbell were elected wardens, and Elias Ransom, John B. Camp, Joseph D. Hoyt, Smith H. Salisbury, Sheldon Ball, Jacob A. Barker, Josiah Trowbridge and Manly Colton, vestrymen.

The earliest records of the Sunday School of the Parish date from 1818 to 1848, and show that some of the children of the original parishioners, as well as the children of the residents of the village, were taught by the rector. The school continued to increase until 1824; it then had twenty scholars, became a more permanent institution, and continued to be instrumental in the future growth of the parish.

July 2, 1824, the vestry resolved that after taking into consideration the reduced state as to members in Buffalo, it was inexpedient to make any further provisions for the regular supply of the church services.

According to the village newspaper, the Fourth of July, 1824, was celebrated by forming a procession at Rathbun's Eagle tavern, and marching to St. Paul's Church, where the Declaration of Independence was read by Charles Townsend, and an appropriate and eloquent address was delivered by the Rev. Mr. Crawford to a very numerous and attentive audience; the singing was performed in a creditable style by the choir, and was highly gratifying to all. There was no rector of St. Paul's at that date, and the Rev. Mr. Crawford was the Presbyterian minister.

Grace Church at Black Rock was organized August 10, 1824.

August 28, 1824, the vestry authorized the calling of the Rev. J. L. Yeonnet (pronounced Evaret) of Troy, N. Y., to the rectorship. He accepted the call, and was on his way to Buffalo, to take charge of the parish, but died at Skaneateles, Onondaga County, N. Y., on the 21st of September, 1824. He was twenty-two years of age and was said to have been a young man of excellent education and fine abilities.

1825.

March 1, 1825, the vestry entertaining a high opinion of the piety, talents and exemplary manner of the Rev. Addison Searle, and believing that it would greatly advance the interests of the church if he could be prevailed upon to become its rector, resolved unanimously that they promise to pay him \$525 per annum, and if the subscription exceeded that amount it should be added to that sum, and the wardens were instructed to request his acceptance of the rectorship.

At the same time a subscription was commenced for the purpose of purchasing an organ for the church, and the following sums were subscribed : Sheldon Ball, \$20 ; George B. Webster, \$25 ; Jesse D. Hoyt, \$25 ; Josiah Trowbridge, \$20 ; Roswell Chapin, \$20 ; Henry M. Campbell, \$20 ; Elias Ransom, \$20 ; M. Case and son, \$7.50 ; G. and T. Weed, \$20 ; John G. Camp, \$20 ; G. H. Goodrich, \$5 ; John Root, \$10 ; Benjamin Rathbun, \$10 ; Alanson Palmer, \$20 ; Henry Hamilton, \$10 ; Smith H. Salisbury, \$5 ; Joseph Clary, \$2 ; R. Hargrave Lee, \$5 ; S. G. Austin, \$3 ; M. M. Dox, \$5 ; cash in fifteen different items, \$77, being a total subscription of \$349.50.

The Rev. Mr. Searle addressed a letter to the wardens on the 30th of March, 1825, accepting the rectorship ; he at once entered upon its duties, and at a meeting of the vestry, on the same day, he was authorized and given discretionary power to contract with any person or persons for the construction, transportation and putting up of an organ in the church.

When the Rev. Mr. Searle took charge of St. Paul's parish he was thirty-five years of age.

The vestry of Grace Church at Black Rock having proposed to avail themselves of a portion of the services of the Rev. Mr. Searle, the vestry of St. Paul's agreed thereto, on condition that they pay \$125 per annum for the same, for one fourth of the time. Grace Church at Black Rock had no church edifice, the congregation meeting in the school-house.

April 4, 1825, at the annual election of wardens and vestrymen, the Rev. Addison Searle presiding, Henry M. Campbell and George B. Webster were elected wardens, and Elias Ransom, Josiah Trowbridge, Manly Colton, Joseph D. Hoyt, Guy H. Goodrich, Jacob A. Barker, Sheldon Ball and John G. Camp vestrymen, Roswell Chapin was chosen clerk, and George B. Webster treasurer, and on July 25, 1825, Loring Pierce was appointed sexton during the pleasure of the vestry.

The only baptism by immersion in the parish was performed by the Rev. Mr. Searle, and is thus recorded by him: "Sarah, wife of Lawson Hoyt, born in Temple, New Hampshire, November 18, 1789, was baptized on the shore of Lake Erie, by immersion, on the sixth Sunday after Trinity, July 10, 1825. Witnesses, Hon. Henry M. Campbell and Mrs. Elizabeth Camp."

August 13, 1825, William James, having removed to Albany, N. Y., presented his pews, Nos. 16 and 21, to the church, and the vestry returned their thanks to him therefor.

August 22, 1825, the organ recently placed in the church by Hall & Erben was accepted, and the treasurer was instructed to pay them \$430. On August 27, 1825, the vestry for the first time appointed three delegates to represent the parish in the Diocese of New York, to meet in the city of New York in October, 1825. Henry Kip, David D. Aiken and Jacob A. Barker were appointed.

In 1825 St. Paul's contributed \$5 to the Episcopal fund, \$5 to the Missionary fund, and \$4.25 to the Diocesan fund. The number of communicants reported to the convention was twenty-seven.

According to the village newspaper, Mr. Searle held the church service in St. Paul's early in September, 1825, reading the morning prayers and appropriate Psalms, at the request of Major Mordecai M. Noah of the city of New York, to enable him to perform the ceremony of laying the corner-stone of his proposed City of Ararat on Grand Island, by laying it in St. Paul's Church instead of on the Island. The church choir sang on the occasion, the Ante-Communion service was said, and Major Noah pronounced a discourse announcing the re-organization of the Jewish government. The whole enterprise came to naught very soon afterwards.*

October 26, 1825, the great Erie Canal, "the golden stream" as it has been called, was opened from Buffalo to Albany. This event was the advent of that sure prosperity which increased gradually with increasing years, not only for Buffalo but for all Western New York, and not only for Western New York but for the whole State, and for the great West beyond Buffalo. This prosperity for Buffalo furnished in after years the means for the temporal well-being of the parish of St. Paul's.

December 23, 1825, Cochran & Fisher of Batavia, N. Y., contracted to re-cast the church bell for a heavier one.

1826.

January 20, 1826, the vestry, notwithstanding the refusal of the Holland Land agent in 1823, appointed the Rev. Addison Searle and Jacob A. Barker a committee to procure from the company a "Glebe lot" for the parish.

March 3, 1826, the vestry appointed the Rev. Mr. Searle and Dr. Josiah Trowbridge a committee to procure a donation from Trinity Church in the city of New York. All efforts were unavailing to get any pecuniary assistance from Trinity Church, but subsequently, when St. Paul's Chapel in New York was fitted up, the Rev. Mr. Searle ob-

* See Note in Appendix.

tained from Trinity Church the beautiful glass chandelier which ornamented for so many years the frame edifice of St. Paul's, Buffalo, until its removal in 1850.

March 13, 1826, when the Rev. Mr. Searle took charge of St. Paul's, the edifice was poorly fitted up, and he procured requisite furniture for it which, with other outlays, caused a debt of \$800; this debt the vestry proposed to discharge by deeding unsalable pews free of taxation for the support of the parish.

March 27, 1826, at the annual election of wardens and vestrymen, the Rev. Mr. Searle presiding, Henry M. Campbell and George B. Webster were elected wardens, and Jacob A. Barker, William Williams, Russell H. Heywood, J. J. Ulman, Benjamin Rathbun, Henry Hamilton, Anthony Beers and Sylvester Matthews, vestrymen, but on June 13, 1826, Henry M. Campbell having removed to Detroit, Dr. Josiah Trowbridge was elected warden in his place.

The "Buffalo Emporium" of July 29, 1826, announced that the deaths of John Adams and Thomas Jefferson, which took place on the Fourth of July in that year, were commemorated in Buffalo by a procession through Pearl Street and the Terrace, and along Main Street to St. Paul's Church. During the procession, and before and after the services, the church bell tolled, and at the church, which was filled to overflowing, the ceremonies were interesting and solemn. The Rev. Mr. Searle read the church services and made an impressive prayer, and Sheldon Smith pronounced an eulogy on the deceased statesmen.

At the convention in 1826, St. Paul's Church was represented by the Rev. Addison Searle, and by Guy H. Goodrich as a lay delegate. Bishop Hobart reported that he had confirmed twenty-six persons in September, 1826, in Buffalo. The number of communicants reported was thirty-five in Buffalo and ten at Black Rock. The bishop also reported that he had visited Chautauqua County, and that the congregation of St. Paul's Church, Mayville, N. Y., was erecting a church edifice. The bishop again visited Mayville, September 3, 1828, and consecrated St. Paul's Church in that village.

The committee, consisting of the Rev. Mr. Searle and Jacob A. Barker, appointed in January, 1826, to procure from the Holland Land Company a deed of one hundred acres of land, called by the company the "Gospel lot," concluded to visit Jacob S. Otto, the agent of the company in Batavia, and to make a personal appeal to him for the donation. Mr. Otto had previously refused to make such a donation. A ride from Buffalo to Batavia over the indifferent roads of 1826 was a day's journey, but the committee finally made the visit, and such was the persuasive ability of Mr. Searle, that Mr. Otto finally consented to deed to the rector, wardens and vestrymen one hundred acres, about five miles from Buffalo, on the Military Road, which road had been laid out between Buffalo and Lewiston, N. Y., by the United States Government during the war of 1812. He accordingly deeded to them part of lot No. 43 in township 12, and range 8, of the Holland Land Company lands, fronting 13 chains and 54 links on the Military Road, and running back about 75 chains to the New York Reservation line, which is one mile easterly of the Niagara River. The conditions of the deed being that it should be held in trust for the support of the parish, or the ministers thereof only, to be leased in terms of twenty-one years each, and if used otherwise, the land should revert to the company. The deed is signed by Wilhem Willink, Wilhem Willink the younger, Jan Willink the younger son of Jan, and Cornelis Vollenhoven, all of the City of Amsterdam, in the Kingdom of the United Netherlands, by Jacob S. Otto, their attorney ; it is dated January 23, 1827, and is recorded in Erie County Clerk's office in Liber 10 of Deeds at page 47. Mr. Otto died May 2, 1827, and was succeeded in the agency of the company by David E. Evans of Batavia, N. Y. On September 4, 1830, Mr. Evans, as such agent, executed a quit claim deed of the said one hundred acres to the rector, wardens and vestrymen, so that they could have full control thereof and hold it in fee simple. This quit claim deed is recorded in Erie County Clerk's office in Liber 14 of Deeds, page 460.

1827.

The First Presbyterian Church, on Main Street, was dedicated March 28, 1827.

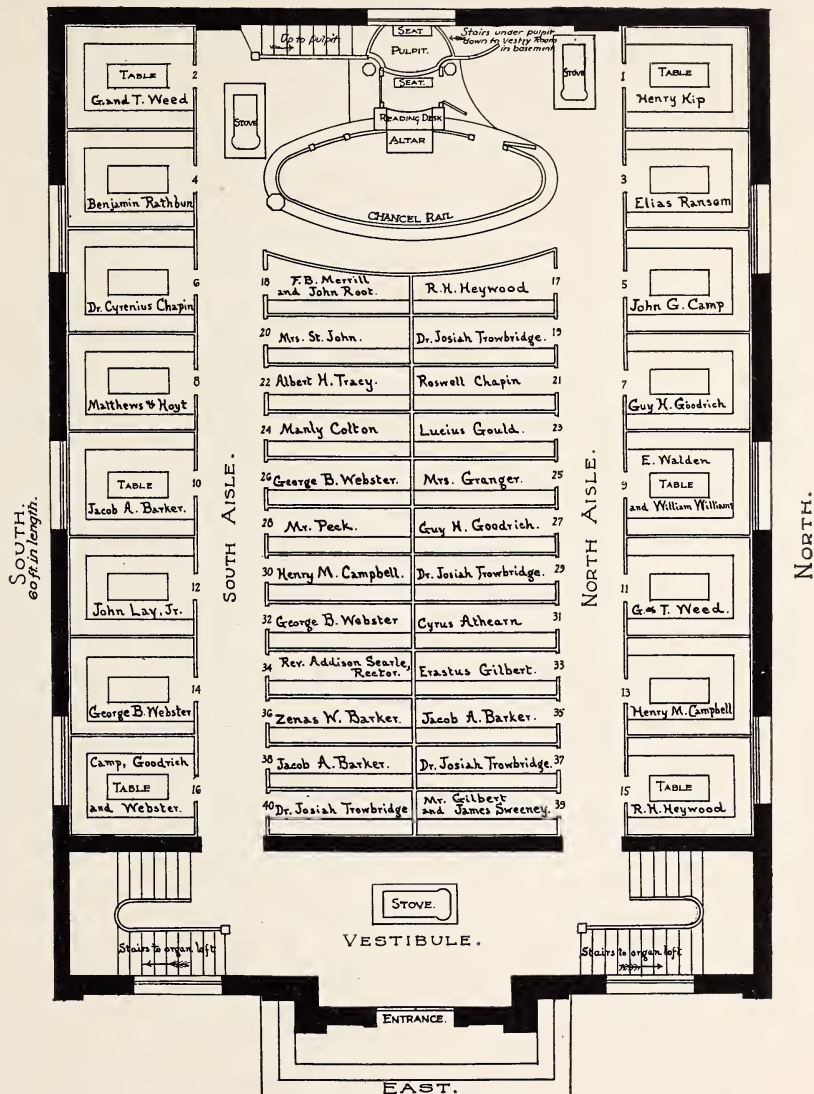
April 12, 1827, the pew owners in St. Paul's Church were as follows, namely: Pew No. 1, Henry Kip; No. 2, G. and T. Weed; No. 3, Elias Ransom; No. 4, Benjamin Rathbun; No. 5, John G. Camp; No. 6, Dr. Cyrenius Chapin; No. 7, Guy H. Goodrich; No. 8, Matthews and Hoyt; No. 9, E. Walden and William Williams; No. 10, Jacob A. Barker; No. 11, G. and T. Weed; No. 12, John Lay, Jr.; No. 13, Henry M. Campbell; No. 14, George B. Webster; No. 15, R. H. Heywood; No. 16, Camp, Goodrich and Webster; No. 17, R. H. Heywood; No. 18, F. B. Merrill and John Root; No. 19, Josiah Trowbridge; No. 20, Mrs. St. John; No. 21, Roswell Chapin; No. 22, Albert H. Tracy; No. 23, Lucius Gould; No. 24, Manly Colton; No. 25, Mrs. Granger; No. 26, George B. Webster; No. 27, G. H. Goodrich; No. 28, Mr. Peck; No. 29, Josiah Trowbridge; No. 30, Henry M. Campbell; No. 31, Cyrus Athearn; No. 32, George B. Webster; No. 33, Erastus Gilbert; No. 34, Rev. Addison Searle; No. 35, Jacob A. Barker; No. 36, Zenas W. Barker; No. 37, Josiah Trowbridge; No. 38, Jacob A. Barker; No. 39, Gilbert and Sweeney; No. 40, Josiah Trowbridge.

April 16, 1827, at the annual election of wardens and vestrymen, the Rev. Mr. Searle presiding, George B. Webster and Dr. Josiah Trowbridge were elected wardens, and Henry R. Stagg, John G. Camp, Jacob A. Barker, William Williams, Russell H. Heywood, Benjamin Rathbun, Anthony Beers, and Sylvester Matthews vestrymen, and on May 10, Dyre Tillinghast was appointed clerk of the vestry.

May 10, 1827, Jacob A. Barker was appointed a committee to prevent all trespasses on the "Glebe lot," and to prosecute all offenders. It was very common in those days for persons to cut off valuable timber from unoccupied lands.

In 1828, the west end of the Church was extended 18 feet to Pearl street.

WEST.
44 ft. in width.



PLAN OF ORIGINAL FRAME CHURCH OF ST. PAUL'S,
As built in 1819, with names of pew holders in 1827.

Compiled by G. H. B. from old drawings, records, and descriptions.

The names of purchasers of pews at first sale in 1820 will be found on page 17. (See pages 17-30.)

In 1827, the report to the convention was 50 communicants and 60 Sunday School children, in St. Paul's.

November 28, 1827, a liberal subscription was made for church music. Christmas, 1827, the church was dressed with evergreens.

1828.

April 7, 1828, at the annual election of wardens and vestrymen, George B. Webster and Dr. Josiah Trowbridge were elected wardens, and Jacob A. Barker, Russell H. Heywood, Guy H. Goodrich, John W. Beals, John Lay, Jr., Cyrus Athearn, John G. Camp, and William Williams vestrymen, and Dyre Tillinghast was appointed the clerk; and on the 15th of April the vestry appointed Guy H. Goodrich, Dr. Josiah Trowbridge and John W. Beals a committee to enquire into the propriety of enlarging the church edifice; on the 18th of April the committee reported in favor of the same, and Messrs. Williams, Webster and Goodrich were appointed a committee to ascertain to what extent new pews could be sold.

April 3, 1828, Loring Pierce, the sexton, reported that he had constructed a gravel walk in front of the church at an expense of \$5.50, and it had been paid for by subscription. At this time sidewalks in the village of Buffalo were mostly of gravel.

May 1, 1828, a committee was appointed, called the Building Committee, to cause the following additions, alterations and improvements to be made; namely, to extend the westerly end of the church to Pearl Street, to correspond in style with the then edifice, and to remove the chancel, reading-desk and pulpit into the said extension; also to construct twelve single and six double pews in addition to the then number and to finish rooms in the basement for the Sunday School; also to raise the tower to a height to correspond with the increased length, with balustrade around the whole roof, and with such other alterations, repairs and fixtures as to make the whole building correspond with the

addition, the whole to have three good coats of paint. The whole to be done without incurring any debt on the parish, and payment to be made by the vestry deeding the additional pews to Dr. Trowbridge or to such person as he directed. These improvements cost \$2,500.

The Rev. Mr. Searle reported to the convention in October, 1828, that St. Paul's Church had been gradually and constantly increasing in temporal and spiritual things, and that the enlargement and thorough repair of the edifice had made it one of the handsomest churches, outside of the cities, in the State.*

James D. Sheppard was the church organist in 1826, and for twenty years thereafter.

* The following interesting description of the old church is taken from "Recollections of Buffalo, or Fifty Years Since," by Mr. Samuel M. Welch, published by him in 1891:—"The original St. Paul's Church building which stood on the site of the present structure, was a frame building of 'Gothic mould,' as nearly as anything without special architectural supervision. The steeple, or tower, did not 'pierce the skies,' was of modest proportions, with four spikes, one at each corner of the top. Seemingly copied from the picture of some Norman building. The whole painted in shades of sky blue. It was not very grand, but pleasant to look upon; interesting to the rural amateur antiquarian, as well as the lover of simplicity. Finished like the rural parish churches of England imitating the grander cathedrals, with high pulpit and rector's desk, its background and seats cushioned and curtained in bright red as high as its chancel window might have been, had there been one; beneath the pulpit in its foreground, was the curate's or 'clark's' reading box. With high back pews and family square seats along either window or wall side, each with its table to rest their books of 'common prayer,' (a misnomer to me, I think they are uncommon prayers), and their Bibles and hymnals during service. It had a full gallery all around the three sides, an organ, and the bell, whose old familiar ring I hear occasionally coming from the low belfry of the modern church, like sounds from home, while the more exalted place in the later steeple is given to the chimes. The old church resembled in its make up the almost ancient one of Bishop Berkeley, built in the last century in Newport, R. I., which is one of the objects of interest in that delightful summer resort and naval station. How we boys and girls loved that little old unpretentious church! And when it was moved away off, down Genesee Street, to make way for a more solid and grander building, we realized with a sorrowful sigh, that our boyhood days were indeed over."



ST. PAUL'S FRAME CHURCH FROM MAIN STREET.

Showing the edifice as it was after its enlargement in 1828 up to its removal in 1850. (See pages 31, 32, 41, 365, 366.)

From a water-color drawing by Francis Lard, dated 1819.

Mr. Searle was the rector from March, 1824, to December 31, 1828. He was a chaplain in the United States Navy, and had leave of absence during his residence in Buffalo. He was much more methodical in the records of his office than any of his predecessors, and in recording the baptisms would give the exact name and the day of birth, and in giving the date of the baptism, would also give the day according to the church calendar, as St. Peter's Day, Trinity Sunday, St. Mark's Day, Ascension Day, or such other day as it was. His records in these respects are models and useful precedents. Soon after coming to Buffalo Mr. Searle boarded with George B. Webster, and afterwards resided in a house on the corner of Franklin and Mohawk streets. During his residence in this house he was visited by his friend Rev. William Shelton, then on his first visit to Niagara Falls. In the summer of 1827 Mr. Searle invited him to preach in St. Paul's, and he thus preached his first sermon in the church of which he afterwards became the rector.

Mr. Searle's salary from the Missionary fund, as chaplain in the navy, and as rector of St. Paul's, enabled him not only to live comfortably but to contribute something to the needs of the parish. He was in Buffalo during the anti-masonic excitement in 1826 and 1827, consequent on the abduction of William Morgan, and, although he was a decided mason, conducted himself with such propriety, as to give no offense to the strong anti-masonic element in the community. Mr. Searle had good executive ability, was a good churchman, and was much appreciated by his congregation. He was unmarried, and his sister, Miss Searle, kept house for him.

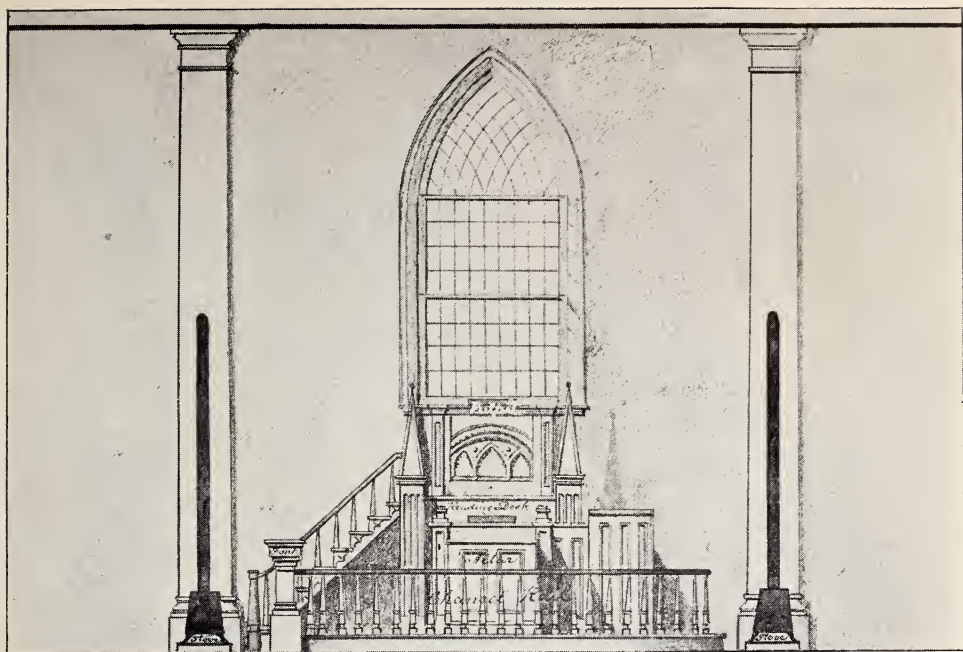
September 25, 1828, the Rev. Addison Searle resigned the rectorship of St. Paul's Church.

At a meeting of the vestry of St. Paul's Church on September 26, 1828, Mr. Tillinghast, as the clerk, was directed to inform Bishop Hobart of the resignation of Mr. Searle, and to ask his advice as to who should be called to succeed him, and to say that the vestry were favorably inclined to extend an invitation to the Rev. William Shelton of Fairfield, Connecticut.

The bishop replied under date of October 6, 1828, that he deeply regretted the resignation of Mr. Searle ; that he had full confidence in the correct principles and views of the Rev. Mr. Shelton, and that his talents, fidelity, zeal and excellent temper and habits would secure him the increasing confidence of the congregation and enable him to be useful to them, and that it would afford him great pleasure to see him settled in Buffalo. The bishop assured the vestry that he was much gratified with the evidence they afforded him of the friendly disposition to him officially and personally.

The vestry met October 10th, and resolved that the Rev. Mr. Shelton be invited to take the pastoral charge of St. Paul's Church, and that the salary of \$500 per annum be guaranteed to him by the parishioners, and as much beyond that sum as could be procured from the congregation by voluntary subscription, and also whatever sum should be received from the Missionary fund of the Diocese.

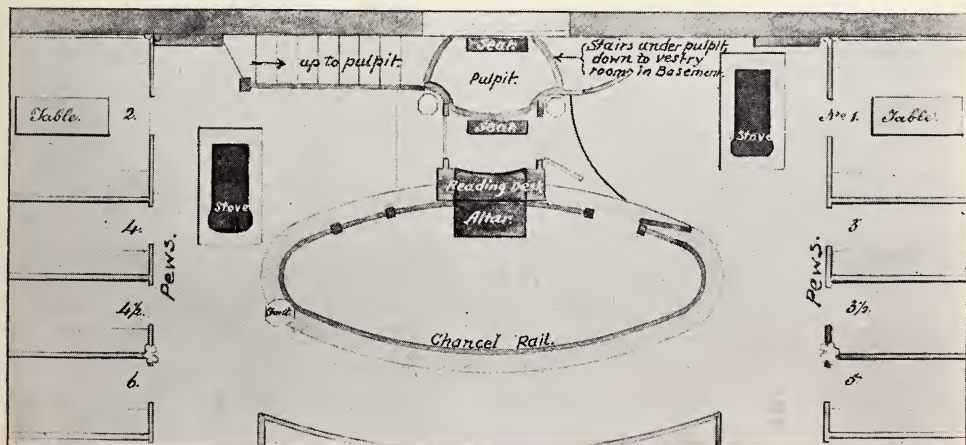
Mr. Tillinghast, as clerk of the vestry, addressed a letter to the Rev. Mr. Shelton under date of October 11, 1828, extending to him the rectorship, and said that the highly satisfactory performance of divine service in the summer of 1827, the very flattering manner in which he had been spoken of by the Rev. Mr. Searle, the estimation in which he was held by the friends of the church, and the exalted opinion entertained of him by Bishop Hobart, had induced the vestry to hope that the invitation would be accepted. Mr. Tillinghast also stated that it was not any dissatisfaction that caused the resignation of Mr. Searle, but the conviction on his part that his constitution could not endure the climate. Mr. Tillinghast stated the terms that the vestry had authorized, and also stated that during Mr. Searle's rectorship the subscriptions for his salary had gradually increased from \$500 to \$700 per annum and that the missionary stipend was \$125 per annum. He also stated that the parishioners had been perfectly united during Mr. Searle's incumbency. Mr. Tillinghast also stated that since Mr. Shelton was in Buffalo in 1827, the church edifice had undergone a thorough repair and had received an addition of eighteen feet in



THE ORIGINAL ALTAR, CHANCEL-RAIL, READING-DESK, AND PULPIT IN
ST. PAUL'S FRAME CHURCH.

Retained when the church was enlarged in 1828. (See pages 31, 32, 384.)

The Marble Font was afterwards used in the stone church until the fire of 1888. (See pages 59, 70, 275.)



PLAN OF CHANCEL IN FRAME CHURCH.

From drawings made for Charles W.
Evans, by John Hefford, in 1849.

length, would be completed in about one month, and would then be a very elegant church.

The Rev. Mr. Shelton replied to the invitation on November 11, 1828, declining the rectorship, and said in his letter that the call had given him the privilege of becoming the clergyman of one of the most promising congregations perhaps in the whole country, and that it offered him the companionship and friendship of an interesting people, and put it in his power to become eminently useful in the church of Christ, and offered him a compensation ample for all his wants. He expressed to the vestry the sense of the obligation he was under for their flattering predilections, and that nothing but a firm conviction on his mind of duty would have prevailed on him to answer as he had. In his letter to the Rev. Mr. Searle, with whom he was on terms of intimate friendship, written a short time before the one declining the invitation, he said that to accept would be taking him from his home, his good and aged mother, his family, his hereditary friends, his parishioners to whom he was bound by strong feelings of attachment, not a member of whom had ever had any other clergyman or spiritual counselor, except his father whose name they venerated, and himself whom they regarded with sensations very different from any other.

The Rev. Mr. Searle remained in the parish until the close of the year 1828, and continued his efforts to procure a rector. On December 11, 1828, Bishop Hobart wrote to him that he had been perplexed to know what to do about Buffalo, but he had at length induced the Rev. Reverard Kearney to visit there. That he was a clergyman of respectable talents and attainments, gentlemanly in his manner, and he thought would faithfully devote himself to the duties of his office.

On December 17, 1828, the vestry appointed a committee to collect the balance of salary due Mr. Searle. They had previously resolved to repay Mr. Searle for the carpeting he had furnished for the aisles of the church, out of the communion offerings, and out of the funds collected by the ladies for said carpeting. At the same meeting they appointed Cyrus Athearn, Jacob A. Barker and John Lay, Jr., a

committee to dress the church with evergreens for Christmas, and to superintend the expenditure thereof. This very proper custom was continued in after years.

The services on Christmas day, 1828, and the sermon by the Rev. Mr. Searle were mentioned with much approbation by a correspondent in the village newspaper, and the enlarged church edifice was referred to as being very elegant and convenient for public worship, and not excelled by any other country edifice in the State. The editor in the same paper remarked that the flourishing state of the parish was attributable to the talents and industry of Mr. Searle, and referred to the state of his health as requiring him to leave Buffalo, and that he would have the good wishes, esteem and affection of those connected with him in the church.

1829.

Mr. Searle communicated to the vestry that Bishop Hobart had selected the Rev. Reverard Kearney to supply the church services, and it was resolved that the vestry would receive him, and on January 17, 1829, it was further resolved that the Rev. Mr. Kearney be invited to accept the rectorship at \$550 per annum exclusive of the missionary stipend, to commence January, 1829. At the same meeting it was resolved to pay James D. Sheppard \$150 per annum for his services as organist.

The Rev. Mr. Searle re-entered on his duties as Chaplain in the Navy Yard at Brooklyn, N. Y., in 1829. He continued for some years in the navy, visiting different countries in the Government war vessels, sometimes writing from different South American ports to his friend the Rev. William Shelton in Buffalo. He died in the year 1850 on board the United States frigate Cumberland on its voyage to Alexandria in Egypt.

April 20, 1829, at the annual election of wardens and vestrymen, the Rev. Mr. Kearney presiding, George B. Webster and Dr. Josiah

Trowbridge were elected wardens, and Russell H. Heywood, William Williams, John W. Beals, Jerry Ratcliff, Manly Colton, Henry Hamilton, Augustine Eaton and Jacob A. Barker, vestrymen. Dyre Tillinghast was appointed clerk of the vestry.

The parish is very much indebted to Mr. Tillinghast for the very proper and methodical manner in which he kept the records and papers of the vestry. Without his care and attention they would have eventually been lost. From 1817 to 1827 the minutes of the vestry had been kept on loose pieces of paper, and were so kept until Mr. Tillinghast procured a suitable church book and copied these loose records in it. All succeeding clerks of the vestry have followed his good example.

April 28, 1829, at a meeting of the vestry, a communication was received from the Rev. Mr. Kearney, wishing to know if his services were acceptable to the parish, and the vestry answered that they were. On the 12th of May he was paid \$244 in full of his salary, and soon after left the parish, and eventually went to New York. His letters to the vestry after his departure showed dissatisfaction on his part. It was evident that he was not in sympathy with most of the congregation. The letters evinced a determination on his part not to "depart one hair's breadth" from the course he had "marked out" for himself, and if not acceptable, they could consider his resignation as offered.

On the 19th of June, 1829, Mr. Kearney, in a letter from New York, resigned the rectorship, but before receiving it the vestry, on the 20th of June, declared the rectorship vacant, and so addressed Mr. Kearney in New York, and passed a resolution inviting the Rev. William Shelton to take the parochial charge of the parish, at the salary of \$600 per annum, exclusive of the missionary stipend, and appointed George B. Webster, R. H. Heywood and William Williams to communicate the resolution to him. They also appointed Dr. Trowbridge a committee to sell the organ and purchase a new one. The subscription for the new organ was commenced September 22, 1829, and amounted to \$950.

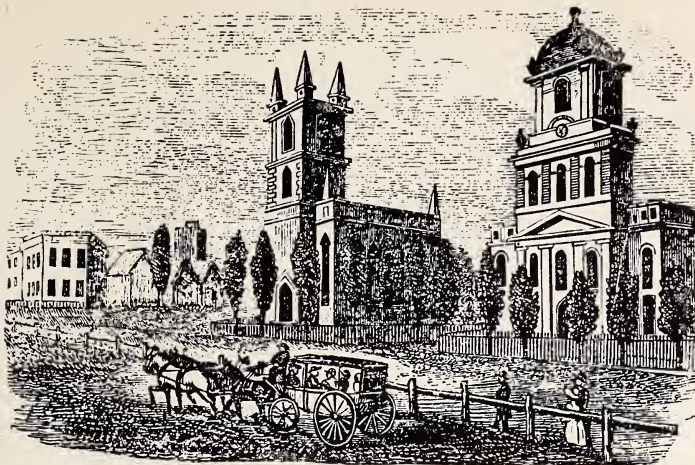
June 22, 1829, the committee addressed their communication to the Rev. Mr. Shelton at Bridgeport, Conn., offering him the rectorship at \$600 per annum. He replied by letter dated July 21, 1829, stating that he had taken into consideration all things connected with the question, that he had weighed all the arguments on either side, with that attentive deliberation which they so eminently required of him, and the result was that he had resolved to commit himself, under God, to the honor and principle of the good people of St. Paul's parish, trusting that he might be useful, and believing that he might be rendered happy under the circumstances in which Divine Providence had placed him. He assured them that he would use his utmost endeavors to be with them as early as possible, but thought it would not be earlier than the last week in August, as he had a variety of interests to attend to, and his duty to his small but much beloved parish in Fairfield, Conn.

Accordingly, on the 24th of July, 1829, he addressed his letter of resignation to the wardens and vestry of Trinity Church, Fairfield, and said it was one of the most painful efforts of his life to bring his mind to the conclusion to resign his position as the rector.

He alluded to the long service of years that his father and himself had ministered to them—his father whose honored remains reposed under their altar. He assured them that neither time nor distance would ever take from him the interest he felt for their welfare, and if prosperity continued with them, he would rejoice, or if adversity befell them, he would as strongly sympathize with them.

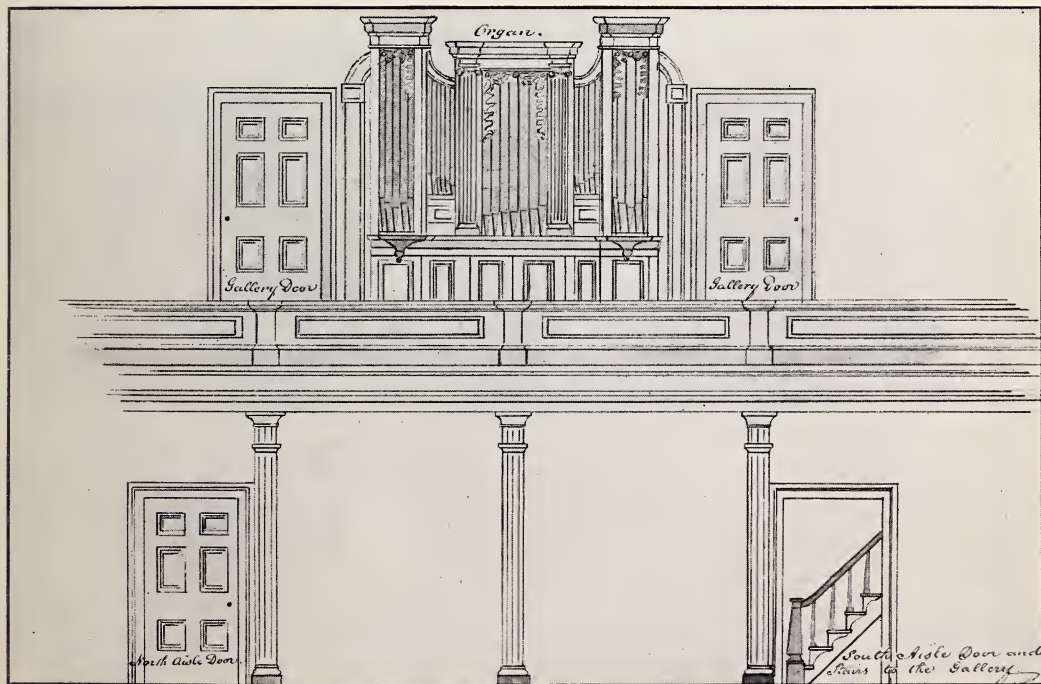
When Mr. Shelton declined the rectorship in 1828, it was the wish of his excellent mother that he should do so. She naturally thought that he was fulfilling his duty in his then parish, and it was proper for him to remain where she was, but when the invitation was repeated in 1829, she advised him to accept it, for she then thought it was the direction of Providence for him to obey the call, and he accordingly obeyed it.

July 30th, George B. Webster, one of the committee, addressed a letter to him at Bridgeport, stating that it had given the whole parish



“THE CHURCHES” IN 1838.

From Volume III. of Buckingham's “America,” published in London, England, in the early '40's. (See pages 30, 174.)



EASTERLY END OF THE INTERIOR OF ST. PAUL'S FRAME CHURCH.

Showing the organ. (1829-1850.) (See pages 37, 322, 325.)

From a drawing made in 1849 by John Hefford.

sincere pleasure for him to accept the rectorship, for while they anticipated his acceptance they feared otherwise. He said that the church had been closed since about the middle of May, with only occasional services, the present was a season of the year when it was important that it should be opened regularly, and that he feared the congregation would be a little scattered. They had every reason to deplore the recent change of pastors; Mr. Searle had left the church in a most enviable state of harmony, and indeed there had never been an instance of want of it since the organization of the parish; the congregation was well instructed in the doctrines of the church, and in the correct and regular performance of the services, at least correct according to their understanding and, as they believed, in conformity with the practice of Bishop Hobart. Mr. Searle's successor, Mr. Kearney, without any reference to established use or to the feelings of the congregation, introduced novelties into it, and marked out a course of conduct and policy, which, while it seemed to make him popular with a part of the people who made no pretensions to being churchmen, lost him the confidence of those upon whom the church always had depended, and notwithstanding when he left there was some small degree of feeling manifested, yet soon there was only one sentiment on the subject. Mr. Webster said further that at the time of his writing he believed there existed no hindrance to an entire harmony and concord in the parish and that he had no doubt that a straightforward, undeviating and churchman-like course would speedily restore whatever the parish might have suffered by a change of pastor.

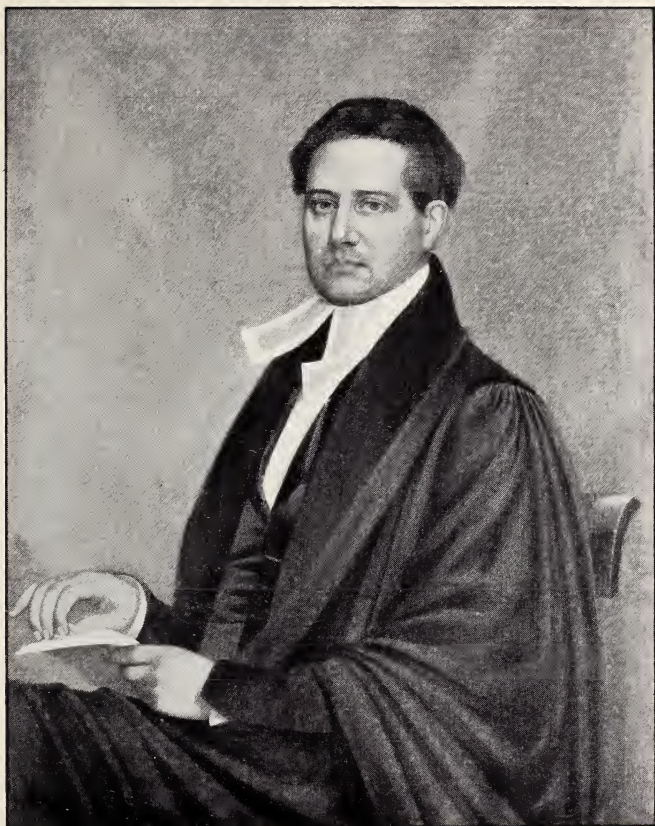
Mr. Webster also stated in his letter that a pastor, who should possess the confidence and affection of the people, might look for much happiness in Buffalo, that frequent changes in the rectorship of a parish were always to be deplored, and that there was nothing which a people more earnestly desired than a faithful pastor who would be content to remain permanently and grow up with the parish as their spiritual head and counselor. Mr. Webster further said that the immediate maintenance which the parish could furnish was less than

a man qualified to fill the station had a right to demand, but it was to be expected that it would annually increase until it became a competence.

It is very remarkable that Mr. Webster, in stating the proper qualifications of a rector, as one who should be "straightforward, undeviating and churchman-like, who should possess the confidence and affection of the people, and remain permanently with them, growing up with the parish as their spiritual head and counselor," should not only have described Mr. Shelton the then rector, as he was at the time, but, without being aware of it, should also have marked out the course of his rectorship for more than fifty succeeding years. Mr. Webster's expectation that there would be an annual increase of the salary until it became a competence, was not fulfilled to the extent it should have been.

The new rector was born in Fairfield, Connecticut, September 11, 1798, and was the seventh of the nine sons and daughters of Philo and Lucy Nichols Shelton. The Rev. Philo Shelton was born in Huntington, Conn., in 1755, graduated at Yale College in 1775, was ordained deacon* and then priest by Bishop Seabury in 1785, and was forty years rector of St. John's Church, Bridgeport, and Trinity Church, Fairfield. He died February 27, 1825, aged seventy. His wife was born in 1761, and died in 1838, aged seventy-seven. Philo Shelton no doubt impressed his own character on his son William. In a letter written in 1857 to the Rev. Dr. William B. Sprague, the author of the "Annals of the American Episcopal Pulpit," the son said of the father, that "he was distinguished for simplicity, integrity and an honest and earnest devotion to the interests of pure and undefiled religion, and was both by education and conviction a thorough Episcopalian, and his theology was strictly in accordance with

* It is said that Philo Shelton was the first deacon ordained in the United States. Bishop Seabury was consecrated the first Bishop of the American Church, in Aberdeen, Scotland, November 14, 1784, immediately after which he returned to America, arriving in June, 1785. He held his first ordination—the first Episcopal ordination in America—in Christ Church, Middletown, Conn., on August 3, 1785; four candidates were ordained to the diaconate, one of whom was Philo Shelton. (See Sprague's "Annals of the American Episcopal Pulpit," Vol. 5, pages 151 and 350; also Bishop Perry's "History of the American Episcopal Church," Vol. 2, page 450.)



THE REVEREND WILLIAM SHELTON.
At about the age of thirty-five.

From the painting formerly owned
by him, ascribed to Walker, and now
in the Parish House.

the Book of Common Prayer. He believed in the divinely constituted church, and believed the Church in America to be a daughter of the Church in England, and believed in the unshaken succession of that Church through her bishops from the Apostles' days, believed in the spiritual efficacy of the sacraments, and in the divinity of Christ, by whose sacrifice the sins of men were atoned for. These and other kindred doctrines he taught as essential to the well-being of the Christian religion." Those were essentially the doctrines of the new rector of St. Paul's, believed in and practiced by him during all the period of his rectorship.

In his younger days the son, William, was liberally educated with special reference to the ministry, and in 1823, graduated at the General Theological Seminary, and in the same year was ordained deacon by Bishop Brownell of Connecticut, and priest by the same, in 1825, in Fairfield, in that State.

Soon after his ordination, in 1823, he took charge of the missionary station at Plattsburg, on Lake Champlain, N. Y., and subsequently, in 1824, was the minister of St. Paul's Church, Fairfield, Conn., and continued there until his removal to Buffalo in 1829.

He entered on his duties, and preached his first sermon as rector of St. Paul's Church in Buffalo, N. Y., on Sunday, September 13, 1829. He was then thirty-one years of age.*

* The following description of the old frame church was given by Dr. Shelton in an address made to the parishioners, at the rectory on Pearl Street, on the occasion of his birthday and the forty-eighth anniversary of his rectorship of St. Paul's, September 11, 1877. Speaking of his coming to Buffalo, he said: "The church had been organized a number of years, and the church building had been occupied perhaps ten years. It stood on the site where now St. Paul's stands. That building was a neat and plain, but very respectable one, and we all had an honest pride in it, and were generally satisfied with it. It stood facing Main Street. The chancel was in the west end. The pews on the sides of the church were square and there was no gallery. In time the square pews were changed into slips, and then as the congregation enlarged, as it did rapidly, there was a demand for a gallery, which was in due time erected and filled. Then the Sunday-school room was enlarged and was soon full of children and their teachers. The congregation was composed of persons from various parts of the nation, principally from New England."

His salary as established in 1829 was from the parish, \$600 ; from Grace Church, Black Rock, \$75 ; missionary stipend, \$125 ; in all, \$800.

When the Rev. William Shelton came to Buffalo, in 1829, he was not acquainted with anyone excepting Carlisle T. Allen, whom he had known in Plattsburg, N. Y. Carlisle T. Allen and George W. Allen were brothers, and they, with their respective families, were efficient members of St. Paul's. Carlisle T. Allen is still connected with the parish, and is the father-in-law of Howard H. Baker, one of the vestry of 1871 and several subsequent years.*

1830.

At the annual election of wardens and vestrymen, April 12, 1830, Rev. William Shelton presiding, George B. Webster and Russell H. Heywood were elected wardens, and Sheldon Thompson, Pierre A. Barker, Henry Hamilton, Jerry Ratcliff, John R. Carpenter, Cyrus Athearn, Zenas W. Barker and Dyre Tillinghast, vestrymen ; and at a subsequent meeting Martin Chittenden was appointed clerk, and George B. Webster treasurer.

The new vestry made a very important agreement with the pew owners — that the fifty-eight pews in the church should be valued at such valuation as the location of the pew should call for, the aggregate valuation not to exceed \$12,000, and that the vestry should assess such an annual per cent. tax on such valuations as would be required to pay the rector's salary and other expenses of the parish, and that the pew should be liable for the amount taxed thereon. It was found that the subscriptions of the congregation could not be relied upon to fully pay the expenses. The subscription plan had been pursued from 1817 to 1830.

The following-named pew owners agreed, by written agreement dated August 16, 1830, to the new plan of taxation ; namely, George B.

* Mr. Carlisle Tyler Allen died at the house of his daughter, Mrs. Howard H. Baker, in Buffalo, November 1, 1892, in the 86th year of his age.

Webster, R. H. Heywood, Dyre Tillinghast, Henry Hamilton, James D. Sheppard, John G. Camp, Sylvester Matthews, Jacob A. Barker, Zenas W. Barker, Josiah Trowbridge, Benjamin Rathbun, Stephen K. Grosvenor, Sheldon Thompson, Horatio Warren, Joseph Shaw, Manly Colton, John Root, Elias Ransom, Elias Green, William Williams, Jesse Peck, Cyrus Athearn, G. H. Goodrich, T. W. Sherman, John Lay, Jr., Noah P. Sprague, R. Hargrave Lee, Jeremiah Staats, Harry Slade, John B. Stone, John W. Beals, Elizabeth Granger, Lucius Gould, Elijah Ford.

Bishop Hobart died September 12, 1830, in Auburn, N. Y., during his annual visitation. His diocese extended 300 miles from east to west, and he traversed it every year, mostly in stages over indifferent roads, and only in part by the Erie Canal. Rev. Benjamin T. Onderdonck, D. D., was elected bishop, October 8, 1830, by the Diocesan convention of New York, and was consecrated November 26, 1830.

1831.

At the annual election of wardens and vestrymen, April 4, 1831, George B. Webster and R. H. Heywood were elected wardens, and Henry Hamilton, Zenas W. Barker, Jerry Ratcliff, Pierre A. Barker, Cyrus Athearn, Benjamin Rathbun, Jeremiah Staats and Sheldon Thompson, vestrymen.

The missionary stipend of \$125 having been withdrawn by the diocese from the rector, it being considered that the parish should be self-supporting, the vestry, on July 6, 1831, resolved that the salary of the rector should be \$800 per annum, the same that it was when he received the said stipend.

August 29, 1831, the vestry resolved to erect galleries on both sides of the church edifice.

October 28, 1831, twenty pews having been erected in the galleries, the vestry placed an aggregate valuation on them of \$1,350, to be sold at said valuation, subject to the same tax as the ground floor.

1832.

Buffalo was incorporated as a city in 1832, with a population of 10,000.

At the annual parish election, April 23, 1832, George B. Webster and Dr. Josiah Trowbridge were elected wardens, and Henry Hamilton, Sheldon Thompson, Jacob A. Barker, Guy H. Goodrich, Sylvester Matthews, Benjamin Rathbun, Zenas W. Barker and John Lay, Jr., vestrymen.

George B. Webster was appointed treasurer, and Martin Chittenden clerk; and on September 25, 1832, Henry Morris was appointed clerk in the place of Martin Chittenden, deceased.

March 13, 1833, a committee was appointed to sell the "Glebe lot," in order to raise funds to liquidate the debts of the parish, but no sale was effected.

1833.

At the annual election, April 8, 1833, George B. Webster and Dr. Josiah Trowbridge were elected wardens, and Sheldon Thompson, Guy H. Goodrich, Pierre A. Barker, Jacob A. Barker, William B. Rochester, Lester Brace, George E. Hayes and Henry Hamilton, vestrymen, and Henry Morris was appointed clerk. The services of James D. Sheppard, organist, having been dispensed with in March, the new vestry reappointed him at the salary of \$125, to be paid by subscription, but he having declined to serve at that sum, it was agreed that he should have what could be collected for the object. September 3, 1833, it was resolved to circulate a subscription in addition to the pew taxes to pay the salary of the rector, and those pew owners who had not given their written consent to have their pews taxed to defray the parish expenses, were requested to do so. It was also resolved to

finish off a room in the basement of the church for a Sunday School room, provided the cost should be paid by subscription. At this time Stephen Walker commenced acting as teacher in the Sunday School, and also as superintendent. Dr. Shelton took charge of the Sunday School scholars of more advanced age, and faithfully instructed them in church principles and Christian doctrines. These scholars became teachers in after years.

1834.

At the annual election, March 31, 1834, the same vestry were reelected, except that Sylvester Matthews was elected vestryman in place of G. H. Goodrich. Henry Morris was reappointed clerk of the vestry and George B. Webster treasurer.

1835.

April 7, 1835, George B. Webster, Pierre A. Barker and Sylvester Matthews were appointed a committee to ascertain whether a loan could be obtained for the purpose of building a church edifice. April 17, 1835, the clerk of the vestry was authorized to execute in the name of the parish a note to the Rev. William Shelton for \$234.60, being the balance due on his salary to Easter, 1835.

At the annual election, April 20, 1835, George B. Webster and Henry Hamilton were elected wardens, and William B. Rochester, Sheldon Thompson, Lester Brace, Sylvester Matthews, George E. Hayes, Horatio Stevens, Pierre A. Barker and Jacob A. Barker, vestrymen. Dr. Elliott Burwell was appointed clerk of the vestry on September 9, 1835. (Pierre A. Barker and Jacob A. Barker were not kinsmen.)

In 1835 the Rev. Dr. Shelton was elected the first President of the Young Men's Association, afterwards the Buffalo Library.

1836.

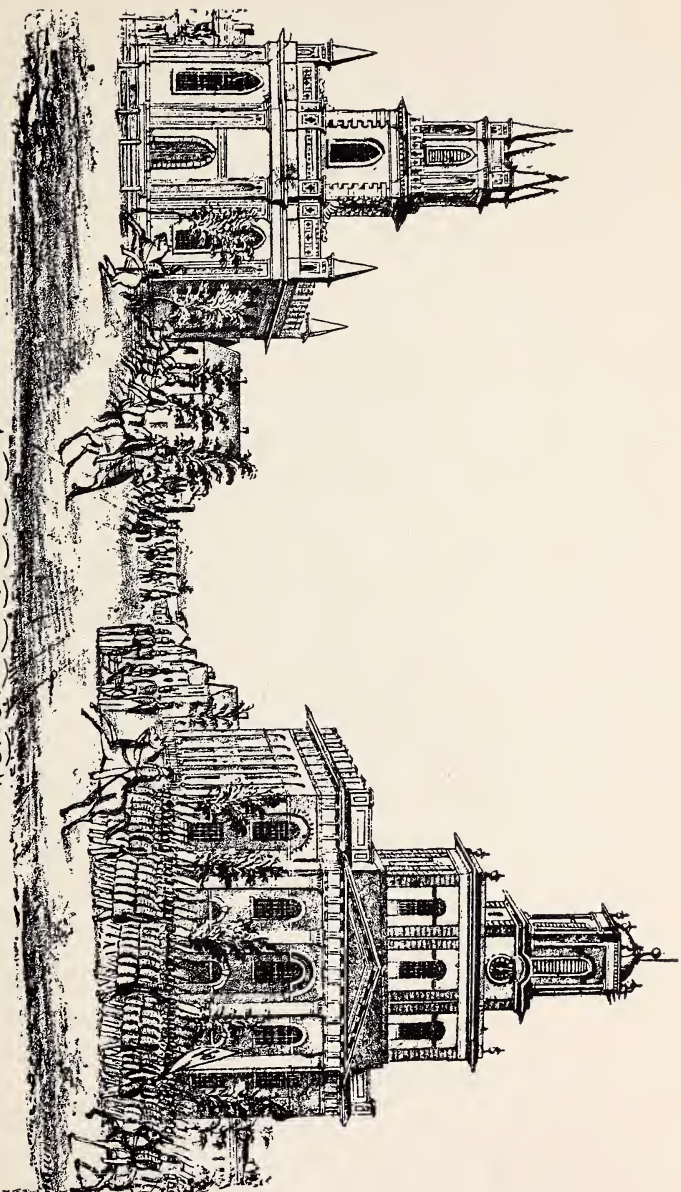
January 5, 1836, at an informal meeting of the vestry, the wardens not being present, it was resolved that it was expedient to change the location of the church edifice, and George E. Hayes, Benjamin Rathbun and Pierre A. Barker were appointed a committee to ascertain what the church property could be sold for, and what sites could be obtained for a new edifice, and other information on the subject.

At the annual election, April 4, 1836, George B. Webster and Henry Hamilton were elected wardens, and Jacob A. Barker, Pierre A. Barker, Sheldon Thompson, Josiah Trowbridge, Guy H. Goodrich, R. H. Heywood, George E. Hayes and Richard Sears, vestrymen. George B. Webster was appointed treasurer by the vestry on April 5th. It was resolved that the committee appointed January 5th be discharged from the further consideration of changing the location of the church, and it was further resolved that it was expedient for the vestry to proceed to erect a new church edifice on the same site. George B. Webster, R. H. Heywood, Henry Hamilton, Jacob A. Barker and Pierre A. Barker were appointed a committee to procure plans and estimates, and devise ways and means.

September 12, 1836, Elijah Ford was appointed clerk of the vestry ; at the same meeting it was resolved that the rector should read a notice calling a meeting of those desirous of forming a new parish in Buffalo ; in the ensuing winter Trinity parish was organized by several members from St. Paul's.

1837.

At the annual election, March 27, 1837, George B. Webster and Henry Hamilton were elected wardens, and Sheldon Thompson,



“(Published in 1838)”

BUFFALO CITY GUARDS

“THE CHURCHES” IN 1838.

From the title-page of “The Buffalo City Guards Grand March,” by W. R. Coppock, published by Steele & Peck, Buffalo, 1838. (See pages 30, 174.)

Plate used by courtesy of “The Buffalo Express.”

Josiah Trowbridge, Jacob A. Barker, R. H. Heywood, George E. Hayes, William Williams, Stephen Walker and Lester Brace, vestrymen. Elijah Ford was appointed clerk.

September 19, 1837, a committee was appointed to raise a subscription to paint the church edifice.

1838.

At the annual election on April 16, 1838, George B. Webster and Henry Hamilton were elected wardens, and R. H. Heywood, Lester Brace, Stephen Walker, George E. Hayes, Josiah Trowbridge, Sheldon Thompson, Jacob A. Barker and William Williams, vestrymen. Elijah Ford was appointed clerk, and George B. Webster treasurer.

1839.

At the annual election, April 1, 1839, George B. Webster and Henry Hamilton were elected wardens, and William Williams, R. H. Heywood, Elijah Ford, Walter Joy, Stephen Walker, Lester Brace, Sheldon Thompson and Dr. James P. White, vestrymen. Joseph G. Masten was appointed clerk, and George B. Webster treasurer.

April 23, 1839, it having been represented to the vestry that many of the congregation were dissatisfied with the church music, George B. Webster, Lester Brace and Dr. James P. White were appointed a committee on music.

1840.

At the annual election, April 20, 1840, the same vestry was reelected, and Joseph G. Masten was reappointed clerk

1841.

At the annual election, 1841, the same vestry was reëlected, except that Joseph G. Masten was elected vestryman in place of Sheldon Thompson. Jesse Walker was appointed clerk, and William Williams treasurer. A note was authorized to be given to the Rev. William Shelton for \$833.69, for the amount due on his salary up to Easter, 1841. This and the other notes to the rector were given in consequence of the non-payment of pew taxes to the amount of the notes.

June 7, 1841, the treasurer reported to the vestry that \$1,650 would be required for the expenses of the parish up to Easter, 1842.

August 11, 1841, it was reported to the vestry that \$391.89 had been received for timber sold from the "Glebe lot." Taxes on the lot \$9.01 for 1841. In 1841 St. Paul's was newly painted and fitted up.

March 26, 1842, a note was authorized to be given the Rev. William Shelton for \$281.25, for the amount due on his salary up to Easter, 1842.

1842.

At the annual election, March 28, 1842, George B. Webster and Henry Hamilton were elected wardens, and R. H. Heywood, Stephen Walker, Joseph G. Masten, Walter Joy, Lester Brace, Elijah Ford, William Williams, Edward S. Warren, vestrymen. Jesse Walker was reappointed clerk.

1843.

March 16, 1843, William Williams made a full written report on the condition of the organ.

At the annual election, April 17, 1843, George B. Webster and Henry Hamilton were elected wardens, and R. H. Heywood, Lester

Brace, Stephen Walker, William Williams, Josiah Trowbridge, Jacob A. Barker, Richard Sears and Elijah Ford, vestrymen. Jesse Walker was reappointed clerk.

The election of April 17, 1843, was quite exciting, church music being the question ; 57 votes were cast, being almost three times the usual number.

1844.

At the annual election, April 8, 1844, the vestry of 1843 were all reelected, and Jesse Walker was reappointed clerk, and William Williams treasurer.

April 11, 1844, R. H. Heywood, George B. Webster and William Williams were appointed a committee to purchase a rectory. It was resolved to make a plank sidewalk around the church. It was also resolved that all funds received from sales of pews should be appropriated to pay the debt due to the rector.

May 22, 1844, it was resolved to make a sale of the "Glebe lot," and to use the proceeds of the sale in purchasing a lot in the city for a rectory. William Williams and Elijah Ford were appointed a committee to negotiate the sale thereof. It was also resolved that Josiah Trowbridge, George B. Webster, R. H. Heywood and Stephen Walker should be a committee to enquire into the practicability of building a new church edifice on the site of the old one, and to collect information relative to the same.

June 10, 1844, R. H. Heywood reported that he had purchased twenty-four feet on Pearl Street at \$80 per foot for the rectory. The vestry also determined to buy the additional four feet front of Doctor Burwell, adjoining the twenty-four feet.

November 15, 1844, the committee appointed to sell the "Glebe lot" reported that they had received a proposition from Moses Cherry and Samuel F. Gelston to purchase the lot for \$1,500, being \$15 per acre. The vestry accepted the proposition, the Court of Chancery granted the necessary legal consent for the vestry to make the sale, and the

rector, wardens and vestrymen executed the deed to the purchasers. The land was on the Military Road, some five miles from St. Paul's Church. Forty years afterwards it would have sold for \$400 per acre, but in 1844 \$15 per acre was about the usual price.*

1845.

At the annual election, March 23, 1845, George B. Webster and Henry Hamilton were elected wardens, and William Williams, Lester Brace, R. H. Heywood, Jacob A. Barker, Elijah Ford, Albert Hayden, Alexander H. Caryl and Stephen Walker, vestrymen. Asher P. Nichols was appointed clerk, William Williams treasurer, and James D. Sheppard organist.

March 26, 1845, Albert Hayden, Grosvenor Clark, William A. Thompson, Silas Heminway, and Walter Joy were appointed a committee to procure subscriptions for the building of a rectory on the recently purchased twenty-eight feet front on the west side of Pearl Street, south of Church Street. February 17, 1846, R. H. Heywood, Albert Hayden and Grosvenor Clark were appointed a building committee for the erection of a rectory on the above-mentioned lot.

A most important event in the well-being of the parish took place in the year 1845, in the marriage of the rector, the Rev. William Shelton, D. D., to Mrs. Lucretia S. Grosvenor. They were married in the presence of a very large congregation, in St. Paul's Church, by the Rt. Rev. William Heathcote De Lancey, D. D., in the evening of April 7, 1845. Every member of the congregation was invited to the wedding. The reception took place the same evening at the rectory on the north-east corner of Main and North Division streets, and was largely attended. Mrs. Grosvenor was the widow of Stephen K. Grosvenor, who resided on Pearl Street, south of Swan Street, and the sister-in-law of Seth Grosvenor, a prominent merchant in the city of New York.

* The actual selling price of this land in 1893 (forty-nine years after the sale) averaged fifteen hundred dollars per acre, the 100-acre lot having therefore become worth \$150,000 — just 100 times what the church sold it for in 1844.

Before her marriage to Mr. Grosvenor she was Miss Lucretia Stanley, of Geneva, N. Y.

In 1845 St. John's Church was organized by several members from St. Paul's and Trinity parishes.

1846.

At the annual election, April 13, 1846, George B. Webster and R. H. Heywood were elected wardens and William Williams, Lester Brace, Alexander H. Caryl, Elijah Ford, Albert Hayden, Grosvenor Clark, Samuel D. Flagg and Stephen Walker, vestrymen. At a meeting of the vestry, April 27th, Asher P. Nichols was elected clerk, and William Williams treasurer; and George C. Webster, DeWitt C. Weed, and William H. Walker were appointed a committee to seat strangers and others in the church on Sundays. This was the first committee appointed in the parish to attend to that duty. The building committee was authorized to proceed in the erection of the rectory, according to the plans submitted to the vestry, and to collect the subscriptions therefor.

1847.

March 14, 1847, the vestry resolved to effect a loan of \$1,600 on the rectory, for the purpose of completing the same. Fifteen hundred and forty dollars was subsequently loaned.

At the annual election, April 5, 1847, George B. Webster and R. H. Heywood were elected wardens, and William Williams, Lester Brace, Elijah Ford, Stephen Walker, Samuel D. Flagg, Albert Hayden, Grosvenor Clark and Henry Hagar, vestrymen. Asher P. Nichols was appointed clerk, and William Williams treasurer.

The rectory on the west side of Pearl Street, northerly of and near Erie Street, was completed in the fall of 1847, and cost, including the lot on which it was built, the sum of \$8,075.72. On its completion the Rev. Doctor Shelton removed into it from his residence on the north-east corner of Main and North Division streets.

1848.

January 13, 1848, the vestry adopted a communication to be submitted to the congregation, calling for the united effort of the parish to erect a new church edifice, and at a subsequent meeting on February 1st, George B. Webster, R. H. Heywood and William Williams were appointed a committee to correspond with Richard Upjohn, the architect, of New York City, and to invite him to furnish plans and estimates for the contemplated church edifice. Mr. Upjohn was the architect of Trinity Church, New York City.

At the annual election, April 24, 1848, George B. Webster and R. H. Heywood were elected wardens, and William Williams, Samuel D. Flagge, Henry Hagar, Stephen Walker, Lester Brace, Elijah Ford, John L. Kimberly and Edward L. Stevenson, vestrymen, and on May 30, 1848, Charles W. Evans was appointed clerk, and William Williams treasurer.

June 2, 1848, Mr. Heywood, from the committee on the valuation of the pews in the contemplated church edifice, made a report according to the general plan of Mr. Upjohn, in which the pews were numbered from 1 to 208, with the valuations from \$700 down to \$75, making an aggregate valuation of \$71,020, reserving a pew for the rector and twenty-two pews for free sittings.

July 8, 1848, the vestry adopted the form of the subscription paper to raise \$48,000 for the contemplated church edifice, the subscriptions to be payable in six equal installments, at four, eight, twelve, sixteen, twenty and twenty-four months, and the Rev. Dr. Shelton was requested to obtain the subscriptions for the said amount. The paper was copied into a suitable book bound in red,* and Dr. Shelton obtained signatures therein for the full sum of \$48,000. He was now fifty years of age, and in the prime of life.

* See appendix for the several subscription lists, from 1848 to 1871, as copied from this "red book," carried by Dr. Shelton for so many years, and once so familiar to the older parishioners.

First Subscription List, for Building the New Church, 1848.*

COMPILED FROM THE TREASURER'S BOOK.

Abel Archer	\$ 50 00	Thomas Mathews.....	\$ 100 00
Jabez B. Bull.....	300 00	Henry Moore.....	200 00
Jacob A. Barker.....	500 00	Asher P. Nichols.....	100 00
Benjamin Brent.....	100 00	John Patterson.....	1,000 00
Lester Brace.....	400 00	John Pease.....	500 00
Ira A. Blossom.....	600 00	Mrs. Lydia Pomeroy.....	500 00
Curtiss L. Brace.....	200 00	James P. Provoost.....	500 00
George N. Burwell.....	500 00	Loring Peirce.....	10 00
George W. Bull.....	100 00	John E. Russell.....	200 00
George L. Burns.....	100 00	Jesse Ralph.....	100 00
A. H. Caryl.....	400 00	Thomas Savage.....	100 00
Mrs. Sylvia Chapin.....	150 00	J. W. Sanford.....	100 00
H. S. Chamberlin.....	200 00	Horatio Seymour, Jr.....	200 00
B. C. Caryl and N. H. Warner..	500 00	Henry K. Smith.....	500 00
Henry Colton.....	360 00	Edward L. Stevenson.....	1,000 00
Philo Dubois.....	200 00	William Sutton.....	200 00
James V. DeWitt.....	200 00	Seth E. Sill.....	500 00
Charles W. Evans.....	1,000 00	Silas Sawin.....	300 00
Lewis Eaton.....	300 00	William Shelton.....	500 00
James C. Evans.....	300 00	Jeremiah Staats.....	200 00
Ellicott Evans.....	300 00	James D. Sheppard.....	500 00
Elijah Ford.....	1,000 00	John D. Shepard.....	400 00
Austin Flint.....	100 00	Henry H. Sizer.....	500 00
Samuel D. Flagg.....	400 00	Henry Streater.....	200 00
David Forbey.....	50 00	George Truscott.....	500 00
Seth H. Grosvenor.....	300 00	A. Porter Thompson.....	500 00
Guy H. Goodrich.....	300 00	Sheldon Thompson.....	1,400 00
George Gibson.....	50 00	Albert H. Tracy.....	1,000 00
Russell H. Heywood.....	5,000 00	William A. Thompson.....	300 00
Israel T. Hatch.....	1,200 00	Henry K. Viele.....	500 00
Robert Hart.....	300 00	Mrs. S. B. Van deVenter.....	300 00
Asa E. Hart.....	500 00	William H. Walker.....	225 00
Henry Hagar.....	1,500 00	George B. Webster.....	3,500 00
Henry Hamilton.....	400 00	George C. Webster.....	500 00
John Hebard.....	250 00	Nelson Willard.....	600 00
George E. Hayes.....	500 00	William Williams.....	3,100 00
Albert Hayden.....	400 00	F. S. Wheeler.....	100 00
Walter Joy.....	1,000 00	Edward S. Warren.....	700 00
John L. Kimberly.....	1,500 00	Mrs. Louisa M. Weed.....	2,400 00
Robert Kittle.....	125 00	DeWitt C. Weed.....	1,200 00
John T. Lacy.....	250 00	Stephen Walker.....	250 00
A. I. Mathews.....	500 00	G. R. Wilson.....	500 00
Mrs. E. B. Mathews.....	200 00	George J. Webb.....	200 00
S. L. Meech.....	100 00		

\$48,870.00

* The above is the subscription list of the building fund of 1848, compiled from the Treasurer's book, and being for the \$48,000 raised by the exertions of Dr. Shelton. It will be noticed that the

October 16, 1848, the vestry resolved that the plans and estimates of the contemplated church edifice, furnished by Mr. Upjohn, be returned to him, and that he be requested so to modify them as to reduce the whole expense to an amount as near fifty thousand dollars as could be done, without materially changing the plans.

December 14, 1848, the vestry ordered to be recorded in the vestry book the agreement made by the pew owners that they would surrender the pews in the old edifice at a reduced valuation for a proportionate value in the new edifice, instead of requiring corresponding pews in the new edifice. In the agreement it is stated that the old edifice was inadequate to the accommodation of the congregation and to the increase of the population of the city, that they hoped to be able by a united and vigorous effort on the part of the parish to erect an edifice to the glory of God which would be attractive and commanding in its architectural proportions, taste and beauty, and which would be creditable to the zeal and enterprise of the parish and city, and remain an object of delight and affectionate attachment and reverence to their children, and for generations to come. The agreement was signed by DeWitt C. Weed, Henry Hagar, Grosvenor Clark, Nelson Willard, R. H. Heywood, George B. Webster, George E. Hayes, Henry Hamilton, Edward L. Stevenson, James D. Long, Jacob A. Barker, A. H. Caryl, Ira A. Blossom, William Williams, Benjamin C. Caryl, Lewis Eaton, John Patterson, Sheldon Thompson, James L. Barton, Lester Brace, James P. Provoost, John L. Kimberly, John Pease, Walter Joy, Lucius H. Pratt, Guy H. Goodrich, Elijah Ford, Albert H. Tracy,

subscriptions as given amount to \$48,870. Several of the subscriptions were not paid—the amount really collected being something over \$48,000. These subscriptions were made in the form of purchase of stock in the new church, the subscribers receiving deeds of pews in proportion to the amounts of their several subscriptions. It is also well to remark that the above list represents less than one third of the entire amount given for the building of the church. There were many subsequent subscription lists circulated, and large additional sums were given by the same men and women who subscribed to this 1848 list, and also by many whose names do not appear at all in this list. The above list is interesting, however, as showing the names of those who subscribed when it was first decided to build the new church. As given, it is arranged alphabetically; the original list was headed with the \$5,000 given by Mr. Russell H. Heywood, then, and for many years, one of the wardens of the parish. See appendix for original and subsequent lists.

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For Station 41

[illegible]

continued.

May 1849

W. H. Evans.

St. Paul's Church, Buffalo.

tion of the church edifice.

UNIVERSITY.

David A. Barber, Treasurer.

Dated, Buffalo, January 23, 1857.

REDUCED FACSIMILES OF STOCK CERTIFICATES AND PEW DEED.
St. Paul's Church, 1849-1851. (See pages 52, 178, 426, 427.)

St. Paul's Church, 1849-1851.

(See pages 52, 178, 426, 427.)

His Excellency, Made this twenty third day of October

The invoice is kept out of
date, designated as Low or High No. 140.

His worship. We have and to hold the said

to prepare for the maintenance of justice

In Testimony Whereof, *The said party of the first part* has hereunto

caused to be set via Corporate Card and the funds of its Director and
 Trust, the day and year just above written.

Wm. Jackson North

Dr. W. Evans' Clerk

1871
 1872
 1873

5
1872

St. Paul's Church, Buffalo.

Whereas, *For Nelson Nelson* authorized

the Trustees of said church, towards the building and

completing of a Church Edifice on the lot now owned by St. Paul's Church in the

City of Buffalo, and has executed and delivered six promissory notes, for the sum of

Five \$100 Dollars each, payable in four, eight,

twelve, sixteen, twenty and twenty-four months from the date hereof, for such subscription,

and according to the terms and conditions thereof,

Now therefore, St. Paul's Church hereby declares, that the said

Nelson Nelson being *the legal* representatives of said church, and

on the full payment of said promissory notes, and each of them, shall be entitled to

the same the said church, to receive the same, and to have the same applied in payment of the terms and conditions mentioned in said

subscription papers, and subject to the restrictions therein contained.


In testimony whereof, the said St. Paul's Church, have caused

this deed to be signed hereon, and attested by their Clerk, this

four day of *May* 1872

Wm. W. Brown Clerk.

St. Paul's Church, Buffalo.



St. Paul's Church, Buffalo.

Whereas, *James C. Albright* has at the request of the vestry of St. Paul's Church executed and delivered to the Treasurer thereof his promissory notes for *One hundred Dollars* payable in three equal payments of *thirty-three and one-third* months from the first of January, 1851 for the purpose of furnishing means towards the completion of the church edifice.

Now therefore, St. Paul's Church, in consideration thereof, hereby agrees that the said sum of *One hundred Dollars* with the interest thereon running from the time of the maturity of the notes, shall be repaid to the said *James C. Albright* or to the legal holder hereof, either in stock of the first sale of Slips in said church, or in money as soon as the same shall be realized from the sale of said Slips, at the direction of the holder thereof.

For the payment of the certificates issued by said church for the purpose aforesaid, the proceeds of the sales of Slips in said church is irreversibly pledged, and the monies to be realized from said sales and applicable to the redemption of said certificates shall be paid pro-rata thereon, and as soon and as often as an amount equal to one third of the amount of certificates shall be received by the Treasurer.

Dated at Buffalo, *January 23, 1851*

Charles A. Parker Treasurer.

Josiah Trowbridge, George W. Allen, Henry H. Sizer, John T. Lacy, Seth E. Sill, John Hebard, Edward S. Warren, John E. Russell.

1849.

At a meeting of the vestry, held at the house of George B. Webster, on Swan Street, west of Franklin Street, March 28, 1849, Richard Upjohn, the architect, submitted his new plans, dated in 1849, by adopting which the cost of the contemplated church edifice would be reduced to \$50,872, being \$16,772 for stone work, \$16,900 for stone cutting, \$15,700 for carpenter work and materials, and \$1,500 for stained glass. Add to the \$50,872 the sum of \$2,544 for Mr. Upjohn's commissions, and \$1,500 for the superintendent's time, would make it \$54,916. Mr. Upjohn stated that if the proposed chapel were left off, the cost would be reduced \$5,740, and that if a certain uniform quality of the red sandstone could be procured, the stone cutters estimated the stone cutting to be \$4,000 less than the Lockport gray limestone, which was originally designed to be used.

Mr. Williams, Mr. Webster and Mr. Upjohn went to Lockport on the 29th of March and returned next day, and reported it was thought that sufficient of the red sandstone could be procured. A quarry of the red sandstone was subsequently purchased at Hulburton, on the Erie Canal, east of Lockport.*

At a meeting of the vestry, held at the house of George B. Webster, it was resolved that the plans of Mr. Upjohn, for the church edifice, dated

*January 31, 1850, in the minutes of the building committee's meetings, this quarry is described:—"A purchase at Hulburton of Samuel Copeland of from three to four acres of stone quarry on the south-west corner of his wood lot, in the name of Mr. Streater. The deed to be taken on March 1st next and paid for at the rate of \$80 per acre." This was reported by Mr. Williams (the superintendent) and Mr. Streater, who had been sent to Hulburton by the committee. In the account book, under date March 7, 1850, is the entry:—

"To purchase of quarry of Samuel Copeland, Hulburton, by Henry Streater, conveyed to him. \$272.72"

in 1849, be adopted, and carried out as far as the present or future subscriptions would permit, discontinuing, if necessary, the main tower at the lowest part compatible with the completion of the main building.

The vestry having resolved to build the church edifice, it is interesting to note the financial condition of the parish. William Williams, the treasurer, made his annual report to the vestry on the 9th of April, 1849, in which he stated that the receipts for pew rents for the year ending on that day were \$1,964.63, and the disbursements were \$1,900.27. The rector's salary was \$1,200, and \$1,000 was due him for the salary of the previous year, and \$1,000 was due to him on his year's salary up to April 9, 1849. The treasurer also reported that \$1,486.50 was due for pew rents, of which only \$437.96 was available.

The annual election was held on Easter Monday, April 9, 1849. George B. Webster and R. H. Heywood were elected wardens, and Lester Brace, William Williams, Samuel D. Flagg, Stephen Walker, John L. Kimberly, Henry Hagar, Edward L. Stevenson, Elijah Ford, vestrymen. Charles W. Evans was reappointed clerk, and William Williams treasurer.

May 21, 1849, R. H. Heywood, E. L. Stevenson, George B. Webster, Sheldon Thompson and William Williams were constituted the building committee for the erection of the church edifice. Sheldon Thompson, being unable to serve, declined, and Jacob A. Barker was appointed in his place *

July 9, 1849, the vestry authorized the building committee to appoint Thomas R. Williams of New Jersey to superintend the erection of the church edifice, at a salary not exceeding \$1,000 per annum, he having been recommended for the position by Mr. Upjohn.

* The work of this committee was by no means an easy task. The old records and account-books, in the handwriting of Jacob A. Barker, the treasurer of the building fund, and others, show the great amount of labor undertaken by the committee. They made all of their own contracts, hired the men, and attended to all the details of the work, which are now usually relegated to the head contractors. Page after page of the names of the men who worked on the building, with the hours each worked per week, and the amounts paid them, are found in the old records. The

August 10, 1849, the rector having announced the death of William Williams — one of the vestry and the treasurer of the parish, and one of the building committee — suitable resolutions were adopted stating that his attachment to the church, her institutions, sacraments and appointments, his liberality upon every proper occasion, his steady adhesion to principle, his uniform correctness of demeanor, his enlightened views, sound judgment and efficient conduct, had secured the lasting esteem and respect of the vestry.

Eliza Hollister Williams, the wife of the deceased, was stricken with cholera at Niagara Falls, and he had symptoms of it in Buffalo; he immediately went to her and they both died at the Falls, on August 1, 1849, each aged fifty-five years, and were buried in one grave at the same time, in Buffalo. They left one child, John W. Williams. William Williams and his wife had resided in Buffalo for twenty-five years.

August 20, 1849, the vestry appointed Jacob A. Barker treasurer of the parish, and DeWitt C. Weed as one of the building committee, in place of William Williams, deceased. Early in September, 1849, the stone foundation for the church edifice was commenced on that part of the lot on the corner of Church and Pearl streets.

Charles W. Evans, William H. Walker, George C. Webster, DeWitt C. Weed, Benjamin F. Green and Augustus A. Goodrich were appointed a committee to dress the church for Christmas, 1849, being the last time the old edifice was so dressed; several of the young ladies of the congregation were associated with them. The first four of the committee were then prominent, and had been since 1847, and were so for many years afterwards, as the "junior vestry" of St. Paul's Church, so termed from their interest in parish affairs and in the construction of

following entry in the building committee's minutes may not be uninteresting, as showing what were considered fair wages to workmen at that time: Under date of March 7, 1850:—"It was determined that Mr. Williams be authorized to hire Mr. George Riker to superintend the carpenter and joiner work of the church, provided he will engage for two dollars per day, and that he also employ a number of masons, competent to do the rubble work, at a price not exceeding 13 shillings (\$1.63) per day."

the new edifice, and for their efforts in influencing contributions for the building fund. Three of them, Messrs. Evans, Weed and Walker, became vestrymen in after years, and two of them, Messrs. Evans and Walker, became wardens. Mr. George C. Webster was afterwards one of the founders, and also warden of the Church of the Ascension.

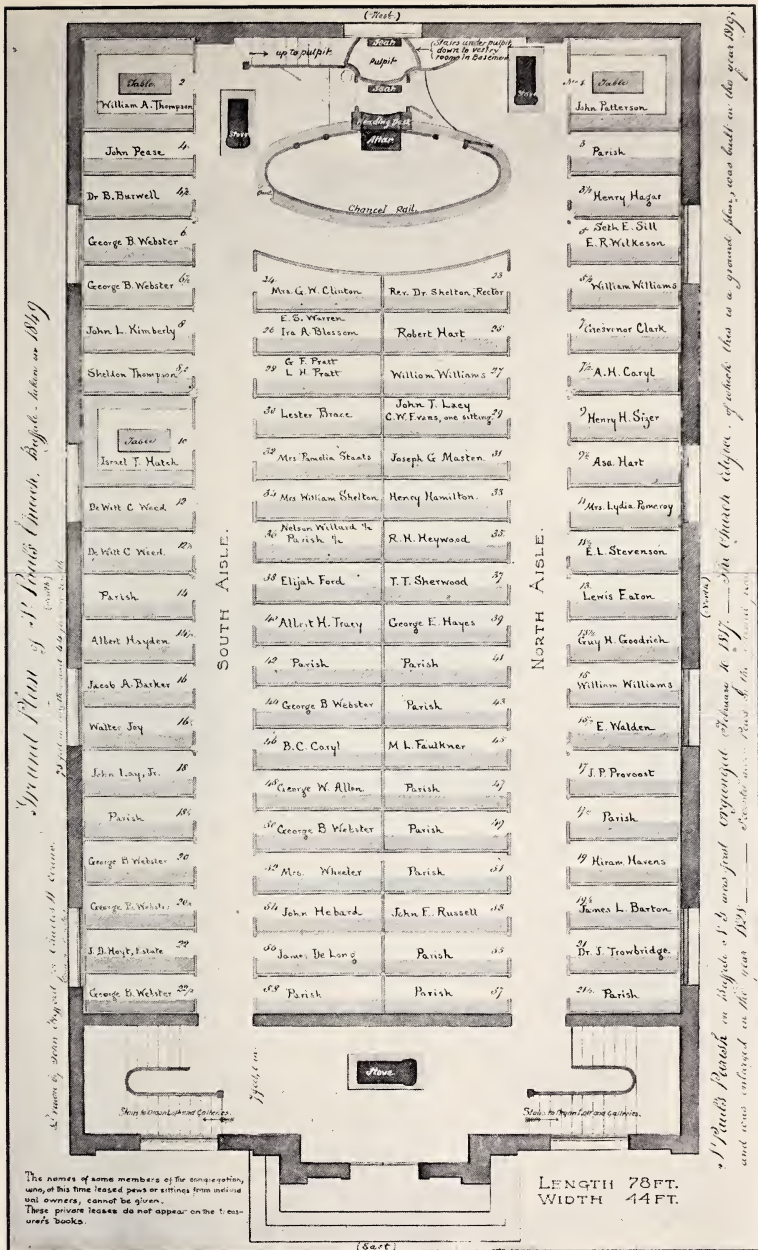
A building fund association was formed October 24, 1847, by most if not all the young persons in the parish, to contribute from time to time small sums for the proposed edifice. Nearly \$1,600 was the amount of their contributions by the year 1849. In January, 1848, the young ladies of the congregation formed their society for the same object.*

* The St. Paul's Building Fund Association was formed October 24, 1847, there being present at the first meeting Charles W. Evans, George C. Webster, William H. Walker and DeWitt C. Weed. Subsequently a constitution was adopted and officers elected — namely, three trustees, George B. Webster, Russell H. Heywood and William Williams, all from the vestry, and DeWitt C. Weed was appointed secretary. It will thus be seen that the first concerted work for the building of the new church edifice was begun by the four young men named above, and who in after years continued to be most active and liberal in promoting the prosperity of the parish. The names of those who joined the association were as follows, their original signatures being in the book of the minutes of the association :

Charles W. Evans,
George C. Webster,
DeWitt C. Weed,
Wm. H. Walker,
John W. Williams,
George T. Weed,
John E. Hart,
A. I. Mathews,
N. B. Barrows,
Robert Kittle,
J. B. Eaton,
Walter Joy,
J. H. Lee,
Geo. Truscott, Jr.,
S. H. Grosvenor,
George J. Webb,
James Van de Venter,
O. H. P. Champlin,
Horatio Seymour, Jr.,
Lewis B. Joy,
William Shelton,
William E. Woodruff,

Charles R. Heywood,
Nathaniel Cooper,
A. H. Caryl,
John E. Russell,
Asher P. Nichols,
Elijah Ford,
Henry Moore,
Henry Colton,
Sheldon Thompson,
John W. Heywood,
Geo. E. Hayes,
John Pease,
Jacob A. Barker,
Samuel D. Flagg,
Henry W. Ford,
Francis W. Tracy,
A. Haller Tracy,
Miss L. A. D. Hubbard,
Miss Lucy Anna Blossom,
Miss S. Louisa Weed,
Miss Julia M. Webster,
Miss H. J. Webster,

Miss Jane R. Webster,
Miss C. B. Webster,
Mrs. Jacob A. Barker,
Mrs. Elijah Ford,
Mrs. S. D. Flagg,
Miss M. Ruden,
Mrs. George E. Hayes,
Mrs. John Pease,
Mrs. Louisa M. Weed,
Mrs. Sylvia Chapin,
Mathew O'Neill,
Henry E. Wells,
S. D. Flagg, Jr.,
C. E. Marsh,
Mrs. E. J. Root,
D. H. Hawkins,
Caroline Grosvenor,
Geo. N. Burwell,
Mrs. Mary Kimberly,
R. A. Richardson,
Thomas Jones,
Stephen Walker.



PLAN OF ST. PAUL'S FRAME CHURCH.

As it was after its enlargement in 1828 up to its removal in 1850, with names of pew holders in 1840, inserted from the old records.

From drawing by John Hefford, 1849.

1850.

March 8, 1850, the building committee reported that they had sold the old church edifice to the German Evangelical Church of Buffalo for \$800, including all above the foundation, the carpets in the aisles, glass chandeliers, side lamps, stoves and the cushions belonging to the desk and pulpit, but reserving the bell,* organ and font, and all other furniture belonging to the church.

The building committee also reported that they had rented Clinton Hall, on the south-east corner of Clinton and Washington streets, for one year, from March 17, 1850, for \$210 rent, in which to conduct the worship of the parish. Clinton Hall, in after years, was converted into a church for the French Roman Catholics. The annual expenses of the parish were assessed on the pews in Clinton Hall for the year ending Easter, 1851, and the church organ was removed to the gallery therein.

The last service in the old church edifice was held on Sunday, March 17, 1850.

The "Buffalo Commercial Advertiser" of March 9, 1850, said that "the estimable rector who had occupied the pulpit of St. Paul's for over twenty years must part with the old edifice, wherein he had so long ministered in holy things, with many heart-felt regrets, and that despite all our philosophy, all our ideas of progress, and of utilitarian adaptation, there are memories in associations which are sacred and cannot be broken without emotion." A correspondent of the same paper of March 16th, remarked, in relation to the same subject, that "there were those in that day who thought of their happiest and brightest years as connected with the consecrated place. It was beneath its paternal roof that they first breathed their earliest aspirations for all that was good and pure and holy. It was there they had learned many a dear lesson of life in the calm moments of worship, listening to

* This bell was afterwards hung in the small tower of the new church edifice.

the solemn liturgy of the church, or hearing the good words of that good man who had watched over them as they ripened from infancy into mature age. It was there that those came whose hearts were oppressed with weariness, fleeing from the world, and hoping as they knelt to share the influence of that holy place. How many a breathing sigh, how many a heart-felt prayer, had been offered there and strength given to meet the sad things of the world. Some bright scenes of life remain for the memory to rest upon of friendships early formed and never broken, of cherished ties of sympathy and affection, and before that altar hearts had been given unto hearts for all coming time."

Dr. Shelton preached his farewell sermon in the old edifice, on March 17, 1850, from the text in the 60th chapter of Isaiah and 22d verse, "A little one shall become a thousand, and a small one a strong nation." He alluded to the more than thirty years gone by, where upon the place that this house of God had so long stood, there was a bare and uncultivated commons, in the small and inconsiderable village, not exceeding 1,000 or 1,500 souls. No affluence then prevailed. He then referred to the new city filled with lofty edifices, costly structures and graced by much that is elegant and adorned by that which is useful. He contrasted the present with the original congregation, how great was the labor, how much the sacrifice which they undertook and accomplished, who from the midst of such comparative poverty, with such feeble numbers, erected this edifice and dedicated it to the worship of God. Honor and praise to the good hearts and faithful spirits, the zealous and proper-minded men and women who allowed not their scanty means to stand between them and the accomplishment of the object more valuable to themselves, to their children, to the true prosperity and well-being of the land in which they lived, than any other thing! Thousands have enjoyed essential benefits and been blessed in their religion, crowned with happiness and eternal glory, through the means provided for their worship in this time-honored house of prayer. But such is the instability of all earthly things, such the shortness and



THE REVEREND DR. SHELTON.
At about the age of fifty-two.

From a Daguerreotype made
about the year 1850.

uncertainty of life, that but few remain within these walls, this day, who were instrumental in their erection. A few, thinly scattered over this assembly, remain to take their leave of an edifice in which they have had a strong interest from its first commencement, and continued with unshaken attachment during all its being, surviving the loss of friends and associates, and adhering to it with firmness and constancy through all the varying fortunes of so many changes and so many trials. He spoke of his long ministry of twenty years in the old edifice, and the thankfulness he felt that he had been permitted so many years in comparative peace and prosperity. Change upon change had marked the footsteps of others, either death or a desire of change, or the common accidents of life had removed from every other pulpit its occupant. During a very long period he had been, he hoped, he trusted, he almost believed, their faithful pastor, companion and friend. He would take the occasion to say that for all they had done, felt for him, and forgiven him, he gave them his hearty thanks, and the assurance that there should be a renewed effort to do his duty with increasing zeal and a hope that future exertions would be crowned with more complete success.

He spoke of the honored dead, the good they had done, and that we had parted from both old and young, some of our best, kindest, truest, most faithful and trusty friends. He recounted some of the many acts which had been done by him. There had been baptized in the parish 1,106, of which 950 were within the last twenty years; 336 had been confirmed; 348 marriages had been solemnized, of which 273 were by himself; the burials had been 459. He spoke of the instability of popular favor as among the evils to be looked for in the future; the discontent and dissatisfaction of any portion of a congregation, whether reasonable or just, or not, is always sufficient to destroy its peace, and take away the happiness and usefulness of its minister; and that this state of things had been essentially averted for so many years, was only to be attributed to the protecting care and preventing grace of God. He spoke of the great

enterprise of the contemplated church edifice, and said that having but one heart and one will, actuated by no selfish emotions, moved by but one impulse, controlled by one absorbing thought, that of building and completing without debt the noble structure then commenced, they would raise a monument more enduring than marble and more valuable than all the mere mausoleums of the world. With God's blessing they would provide for themselves, their children and their children's children, for ages to come, a house of worship wherein the church and doctrines of Christ should be taught in perfect truth and perfect simplicity. "How many yet unborn will call you blessed."

At the annual election, held in Clinton Hall on Easter Monday, April 1, 1850, Rev. Doctor Shelton presiding, George B. Webster and R. H. Heywood were elected wardens, and Lester Brace, John L. Kimberly, Stephen Walker, Henry Hagar, Samuel D. Flagg, Edward L. Stevenson, Elijah Ford and Edward S. Warren, vestrymen; Charles W. Evans was reappointed clerk, and Jacob A. Barker, treasurer. A bond for \$1,562, dated April 1, 1850, was given to the Rev. Dr. Shelton for arrears of salary due to him on that day.

The corner-stone of the new church edifice was laid on June 12, 1850, by the Right Rev. William Heathcote DeLancey, D. D., LL. D., Bishop of the Diocese of Western New York. The preliminary services were held in St. John's Church, on the corner of Washington and Swan streets, a very large congregation being present, after which a procession was formed, and, preceded by the wardens and vestrymen of St. Paul's, Trinity and St. John's churches, walked to the foundation of St. Paul's, where the ceremony of laying the corner-stone was performed at eleven o'clock, according to the prescribed form by the Bishop. The Rev. Dr. Shelton then delivered an appropriate and eloquent address, which was listened to with deep interest by a large audience. After which the choir sang the *Gloria in Excelsis*. Many of the clergy from Canada, Western New York and Buffalo were present.

Besides the usual articles deposited in the corner-stone,* there was placed in it a brief history of the parish inscribed on parchment, and the silver plate taken from the corner-stone of the old edifice erected in 1819. The corner-stone was marked 1850, and was placed in the easterly corner of one of the north-easterly angles of the edifice, in front of the easterly side of the chancel.

Lester Brace, R. H. Heywood and Charles W. Evans were appointed lay deputies to the Diocesan Convention in Geneva, August 21, 1850.

September 3, 1850, the vestry resolved to consolidate the debts of the parish, including the debt incurred for building the rectory in 1847, by executing a mortgage on the rectory for \$3,500, in favor of the Mutual Insurance Company of Buffalo, they having loaned the parish that amount.

1851.

At a meeting of the vestry, March 7, 1851, R. H. Heywood stated that the object was to take into consideration the proposed visit of the Rev. Dr. Shelton to Europe, they granting him leave of absence and advancing sufficient funds to defray his expenses. Doctor Shelton then stated to the vestry that, if consistent with their views, it would give him much pleasure to carry into effect the purpose he had long contemplated of visiting England and of becoming better acquainted with the Church of England; that he thought an absence of six months from his duties would be beneficial to him, and that he knew of no more fitting time than the present to visit Europe. Charles W.

* Within the stone were deposited the following documents: Holy Bible, Book of Common Prayer, copies of the "Churchman," and "Gospel Messenger," Constitution and Canons of the Protestant Episcopal Church in the United States, Constitution and Canons of the Protestant Episcopal Church of Western New York, Journal of the last General and Diocesan Conventions, silver plate taken from the corner-stone of the Old Church; a brief history of St. Paul's Parish from its organization in 1817 to the present time, inscribed on parchment; a list of the members of St. Paul's Church building fund, and also the names of subscribers to the edifice now in process of erection, inscribed in the same manner; the daily papers of Buffalo of the date of June 11 and 12, 1850.

Evans and John Pease were accordingly appointed a committee to collect subscriptions for the proposed trip.

Sheldon Thompson died March 13, 1851, in the sixty-sixth year of his age. He was one of the founders of St. Paul's parish, and a member of its first vestry in 1817, and also of the vestries of 1818 to 1822, and of 1830 to 1840. He married Catherine, the daughter of Benjamin Barton, and sister of James L. Barton, resided at Black Rock, near Buffalo, in 1817, and removed to Buffalo in 1827, and was one of the vestry of Grace Church, organized at Black Rock in 1824. He and his immediate family were liberal contributors in building the new church edifice of St. Paul's, and his influence with those families connected with him by relationship, by marriage and by business arrangements, was very beneficial to St. Paul's. These families were the Barton family, Kimberly family, Pease family and the Brace family; all lived at Black Rock, and all removed to Buffalo in 1827, and all of them contributed much to the well-being of the parish. Sheldon T. Pease and John Pease were the nephews of Sheldon Thompson. The father of John L. Kimberly married Mary, the sister of Sheldon Thompson, for his second wife. Peter B. Porter and his wife and children, and William A. Bird and his family, although residents of Black Rock, were considered as parishioners of St. Paul's.

The funeral of Sheldon Thompson took place on March 16th from Trinity Church, St. Paul's being still unfinished. It was largely attended by both congregations. Dr. Shelton, in his sermon, said that the deceased was "an example of probity, of uprightness, of frugality in a world where costliness and extravagance were honored. His name was associated with the commerce and enterprise of all this world of waters, our inland seas. His own history is a record of the more important events of the western country; his sagacious mind early saw that there was to be a field of successful effort which far surpassed the less stirring scenes of his native land, and he came in the true spirit of enterprise to plant himself down upon a portion of country destined, he foresaw, to be unsurpassed. The commerce of these lakes and the

business of this vast section of the country was then transacted by himself and his associates. None but a mind peculiarly fitted for business could have been successful in so large an enterprise. His labors were crowned with success, and for years he reposed from his cares, enjoying domestic comfort, peace of mind, rest from labor, and the consciousness of having deserved the confidence of his fellow men and the respect and regard of those best fitted to know his worth." Catherine, his wife, died May 8, 1832. His children and grand-children were all members of St. Paul's, and his son, A. Porter Thompson,* and two of his sons-in-law, Edward S. Warren and Henry K. Viele, were vestrymen of the parish.

Charles W. Evans and John Pease, having been appointed by the vestry a committee to collect subscriptions for the expenses of the Rev. Dr. Shelton to and from Europe, reported on the 2d of April, 1851, that they had collected \$843. The vestry granted the leave of absence, and directed that \$600 for the rector's salary for six months from Easter Monday, April 21, 1851, be paid to him in advance, in addition to the subscription collected by the committee. Dr. Shelton left Buffalo April 7th, and sailed from New York, in the steamer "Baltic," on April 16, 1851. The vestry directed that the lease of Clinton Hall be given up and the possession of the hall surrendered to the lessors on Easter Monday, April 21, 1851, which was accordingly done.

The congregation mostly attended Trinity and St. John's churches, and the Sunday School was held in McArthur's Hall on Washington Street, near Eagle Street. The organ was removed from Clinton Hall to the basement of the rectory on Pearl Street, and subsequently sold to the Presbyterian Society in Fredonia, N. Y.

On Easter Monday, April 21, 1851, the treasurer reported that he had received \$1,985.36 for pew rent in Clinton Hall for the past year, and that the debts of the parish consisted of the \$3,500 mortgage on the rectory, and the bond to the Rev. Dr. Shelton for \$1,562 for arrears of salary prior to April 1, 1850. The same vestry, clerk, treasurer and building committee were reelected for one year.

* Elected Junior Warden in 1889.

At a meeting of the vestry, May 17, 1851, a proposition was submitted by different persons to loan to the parish \$2,500 to purchase a new organ for the church edifice, to be placed therein by the following October, the organ to belong to these persons until paid for by the parish. This offer was accepted.

August 12, 1851, the treasurer reported that the building committee had expended \$52,105.73 on the church edifice, and had received from all sources \$51,148.32, leaving a balance of \$957.41 due to the treasurer.

Rev. Dr. Shelton, having returned from England, presided at the vestry meeting, held at the rectory, September 12, 1851.

At a meeting of the vestry, October 20, 1851, the Rev. Dr. Shelton presented the four collection plates, elegantly made of English walnut, for the use of the church. The same were accepted, and the thanks of the vestry made to him for the very handsome and appropriate donation.*

The new edifice of St. Paul's Church was consecrated on Wednesday morning, October 22, 1851. A procession was formed from the rectory on Pearl Street, and proceeded to the main entrance of the church, where it was met by the vestry, and marched in procession up the main aisle to the chancel, repeating the appropriate and prescribed Psalm. There were present Bishop DeLancey of Western New York, Bishop McCoskry of Michigan, Bishop Strachan of Toronto, and Bishop Field of Newfoundland, eight clergymen from Canada, one from Ohio, one from Indiana, one from Connecticut, one from Pennsylvania, two from New York, and eighteen from Western New York, in all four bishops and thirty-two presbyters and deacons. The instrument of donation was presented by George B. Webster, the senior warden, and read by the Rev. Mr. Ingersoll, of Trinity Church, Buffalo. The instrument of consecration was read by the Rev. Dr. Shelton, as follows:

WHEREAS, The rector, church wardens and vestrymen of St. Paul's Church, in the City of Buffalo, County of Erie, State of New York and Diocese of Western New York, have, by an instrument this day presented to me, appropriated and given a

* These plates were used until destroyed, with the church, in the fire of May 10, 1888.

house of worship and service of Almighty God, according to the ministry, doctrine, liturgy, rites and usages of the Protestant Episcopal Church in the United States of America, have placed the same under my spiritual jurisdiction and that of my successors in office, and have requested me to consecrate it by the name of St. Paul's Church. Now, therefore, be it known that I, William Heathcote DeLancey, D. D., Bishop of the Diocese of Western New York, having taken the said house of worship under my spiritual jurisdiction and that of my successors in office, did, on this twenty-second day of October, in the year of our Lord one thousand eight hundred and fifty-one, under the protection of Almighty God, and in the presence of divers of the clergy and of a public congregation there assembled, consecrate the same to the worship and service of Almighty God, the Father, the Son and the Holy Ghost, by the name of St. Paul's Church. And by these presents declare the said St. Paul's Church to be consecrated accordingly and hereby separated henceforth from all unhallowed, worldly and common uses, and set apart and dedicated to the service of Almighty God for reading and preaching His holy word, for celebrating His holy sacraments, for offering to His Glorious Majesty the sacrifices of prayer, thanksgiving and praise, for blessing the people in His name, and for the performance of all other holy offices according to the terms of His covenant of grace and mercy, in His Son our Lord and Saviour Jesus Christ, and according to the ministry, doctrines, liturgy and usages of the Protestant Episcopal Church in the United States of America.

In testimony whereof I have hereunto affixed my hand and seal,
[SEAL.] in the city of Buffalo, the day and year above written, and the
thirteenth year of my consecration.

WILLIAM HEATHCOTE DELANCEY,
Bishop of the Diocese of Western New York.

The morning service was then performed, the sermon was preached by Bishop DeLancey, who also administered the Holy Communion, assisted by the rector and others of the clergy. A large congregation, including many friends from Canada and other parts, deeply interested in the progress of the church, and warmly attached to the rector of the parish, attended these services.

A correspondent of the "Buffalo Christian Advocate," Methodist, in a communication to that paper, remarked "that it was pleasant to see so many of Christ's Apostles and God's ministering servants in white robes." The correspondent further said "that the weather was very unfavorable, still there was a large attendance of attentive and devout

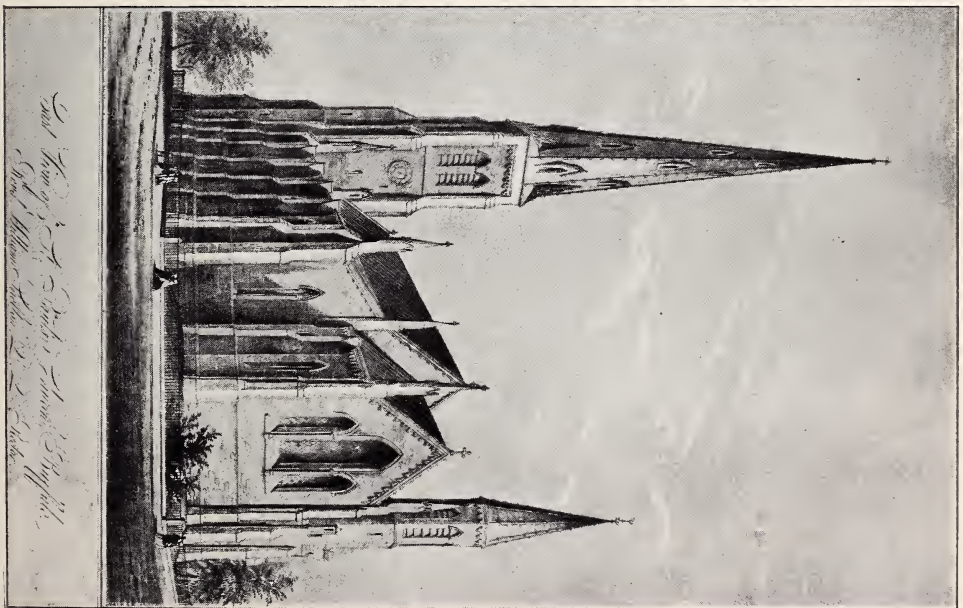
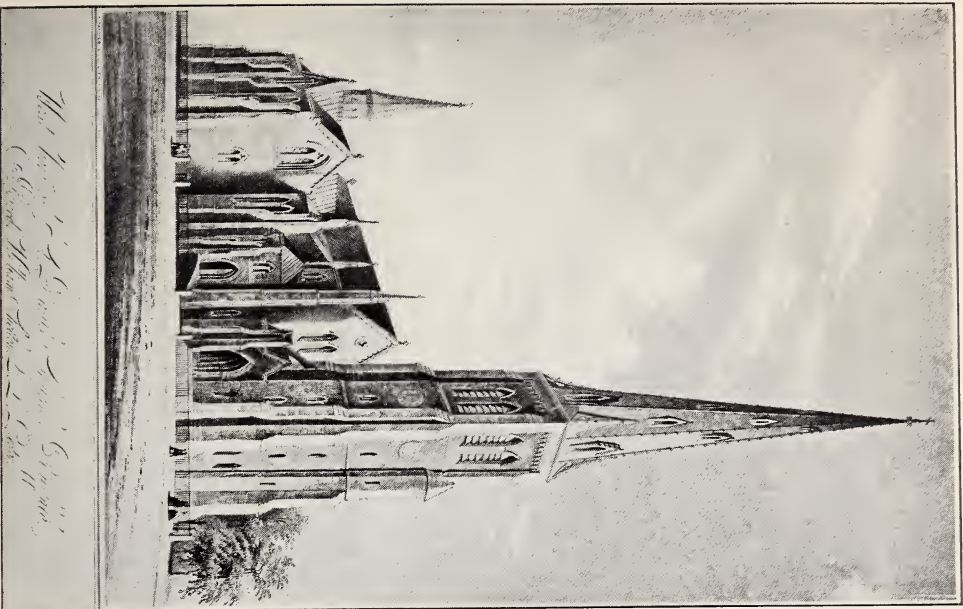
listeners. The bishop's sermon was a masterly production, worthy of the man and the occasion ; lucidly setting forth the characteristics of God's house, being made up of prayer, praise, instruction, vows, grace received in answer to our faithful attendance and worship, from the God of Zion, who is always present, and dwelleth in the temples dedicated to His service." The correspondent also said : " The house is a magnificent edifice, superior in the architectural skill manifested in the plan and construction, beautifully finished and tastefully ornamented, by far the finest church edifice in the State out of the city of New York."*

The following description of the new church edifice was published in 1850 in the "Gospel Messenger," and signed "C. W. H."

. . . . "It is from the designs of Mr. Upjohn, in the First-pointed or Early English style, and exhibits in its different parts every variety of that style. The material is a brown sandstone, quarried near Buffalo. The ground plan of the church consists of a nave 105 feet by 30, aisles $87\frac{1}{2}$ by 16, chancel 26 by 24, chapel on the north, 50 by 28, vestry 12 by 14, north-east and north-west porches, and west tower. (It will be borne in mind that the chancel, which fronts Main Street, is at the east end.) The extreme length of the church, externally, including the tower, nave, and chancel, is about 140 feet ; and the extreme breadth, including the nave, aisles and chapel, about 95 feet. The ground plan of the church, as much as any feature of it, displays the consummate genius of the architect — for there were no ordinary difficulties to overcome. A church of very large size was required ; it must occupy nearly the whole of a triangular lot ; and orientation was to be secured, if possible. All these objects have been accomplished in the plan of the church, and without any sacrifice of beauty or convenience.

"The principal entrance is at the west end of the nave, by sliding doors, richly carved with the intersecting Norman arches, which mark

* The main part only of the church was finished at this time ; the stone steps, porches and towers were added later. The spire of the main tower was not finished until 1870, and that of the smaller tower until 1871.



REDUCED FACSIMILES OF TWO LITHOGRAPHIC DRAWINGS OF ST. PAUL'S CHURCH.
Published during the erection of the new stone edifice in 1851, for the benefit of the "Chime Fund." (See page 344.)

the origin of pointed architecture. From this point is obtained the finest view of the interior — looking down the long vista of the nave and chancel to the east window at the opposite extremity, a distance of 130 feet. The piers which divide the nave into six bays, are of wood, 2 feet 6 inches in diameter, and of a very fine design,—a square shaft surrounded by eight small columns, alternated with deep recess moldings. The capitals, in their deep hollows and bold projections, display that marked contrast of light and shadow so characteristic of early English architecture. The roof is of a later period than the rest of the church, and is a fine specimen of the noble, open-timber roofs of the fourteenth century. The arches of the nave roof spring from hammer-beams resting upon braces which spring from the vaulting shafts above the piers. Above the vaulting shafts are tie-beams extending across to the wall plate of the aisles, and similar tie-beams extend between the piers, thus forming triforia, open underneath, and the sides filled with geometrical tracery. The tie-beams again are separated by arches springing from the capitals of the piers. The arches of the nave roof are 18 feet in span, and 60 feet from the floor to their apex. The spandrels of all the arches are filled with rich tracery, in which the trefoil and cusplings, characteristic of the transition to middle-pointed architecture, are very prominent. The piers and arches are painted a dark brown color, harmonizing perfectly with the exterior of the church, but not in imitation of stone. The roof of the nave is a very rich ultramarine blue.

“The nave projects at the west end one bay beyond the aisles, and the north aisle one bay beyond the chapel. At the west end of each aisle are doors similar to the west doors of the nave, but smaller.* The aisle windows are all lancets, two in each bay, ten feet from the floor, and 18 feet in height, and connected by a double label moulding. They are filled with stained glass of a rich salmon color, in small diamond panes, each pane bearing a *fleur-de-lis*.

* These doors were walled up in 1864; see note at foot of page 100.

"The seats of the nave and aisles are all open, the ends about 3 feet 6 inches high, and $2\frac{1}{2}$ inches in thickness, pointed and carved with rich tracery. In the head is a cinque-foil, within which is the number of the seat in gold on a blue ground. The nave and aisles contain about 730 sittings; the chapel 218 on the floor and 192 in the gallery, making in all about 1,140. The central alley of the nave is about six feet broad.

"The chapel occupies the second, third and fourth bays of the north aisle, opening into it by three arches. It contains three ranges of seats like those of the nave, facing east. Its principal entrance is from a lofty porch on the east, beyond which is a passage to the vestry, and also to the small tower containing the circular staircase to the gallery. This gallery occupies all the upper part of the chapel, and is reached by a passage in the second story of the porch, which opens into the north aisle by two arches separated by a small square piece of stone.*

"The organ (a powerful and fine-toned instrument from the manufactory of House & Co., Buffalo, containing 30 stops) is placed over the vestry, at the east end of the north aisle, and in front of it is a space raised one step and enclosed, for the singers. Near this is the font, of white marble, and octagonal in shape, the alternate panels of the basin sculptured with the Alpha and Omega, the Dove, etc. The pulpit is placed outside the chancel arch on the south, and is entered by steps from the chancel. It is of black walnut, octagonal, supported by a central shaft with open, spandreed arches.

"The chancel opens into the nave by a fine archway of cut stone, 40 feet in height, 20 feet in span, and 2 feet 6 inches in thickness. The sides of the arch are enriched with small clustered shafts, the space between them deeply recessed. The chancel is divided by the

* This gallery over the chapel was afterwards, in 1857, removed. In the illustration given later in this volume, of the interior of the ruins of the east end of the church, after the fire of 1888, the line of the flooring of this gallery is plainly visible, as is also the old doorway leading from the gallery to the tower staircase, and which was closed up and covered with plaster when the gallery was removed,—the intense heat of the fire having peeled off the fresco and exposed the old wall.

altar-rail into choir, or outer chancel, and sacarium. The floor of the choir is elevated three steps above the nave, and the sacarium one step above the choir. The lectern is on the second step of the choir, on the north side, directly under the chancel arch, and is of a very beautiful design—a square central shaft, within four small columns, with foliated capitals, upon which rest the brackets supporting the book-board.

“I may remark here that all the furniture of the church is of black walnut, unpainted. On the north side of the choir are two stalls, and on the south three, all alike and plain, with high ends and shoulders. In front of the stalls are solid desks with kneelers, the fronts paneled with pointed arches, and the book-boards resting on brackets. The altar-rail is of black walnut, supported by eight small spiral shafts of metal gilt, the heads branching out into foliage. The sedilia on the south side of the sacarium are three in number, the ends very high and terminating in richly carved *fleur-de-lis*. The altar stands on a foot-pace, 7 feet by 14, under the east window, and some two feet from the wall. The table is a single slab of black walnut 8 feet by 4, and 3 inches thick, supported by slender shafts with open arches, pointed and cusped. It is a very fine piece of work. On the south side of the chancel are two lancet windows, similar to those of the aisles, but filled with glass of deeper and richer hues. The east window is a very fine triplet, the central light about 23 feet in height, and the side lights 18 feet. The central light is filled with circles and quatre-foils alternately, the latter each bearing a crimson cross, on the uppermost of which is a dove descending—on the next below, a lamb. The side lights are filled with other sacred emblems,—the crown, the chalice, etc. The whole effect of the stained glass is very fine; there is none of that cold, gloomy air which so many of our new churches have, and which the coarse, gray glass in common use almost always produces.

“Of the general effect of the exterior of the church we cannot speak with much certainty, as its finest feature, the great tower, is not

yet seen. . . . On the north of the chancel is a small circular tower, whose upper story contains the bell of the old church. This tower is connected with the chapel by a large closed porch. At the west end of the north porch is a smaller porch.

"One marked feature of the exterior of the church is the simple and substantial character of the stone work. The walls are 2 feet 6 inches in thickness, and the buttresses plain and heavy — those on the corners capped with lofty pinnacles.

"The roof is slated — the slates laid diamond-wise — and has no parapet. Under the eaves of the nave runs a plain corbel-table, and the chancel has one of much richer design. The gable of the chancel is to be crowned by a large floriated cross, and each gable of the nave by a smaller one.

"The finest view of the exterior is from the northeast, at the corner of Main and North Division streets. From this point are seen, finely grouped, the gables of the chapel, nave and chancel, with the lofty north-east porch, and the quaint little round tower at its corner." . . .

The sale of the pews in the new church edifice was by public auction, in the church, on Thursday morning, October 23, 1851, conditioned that they should be subject to such annual tax on their valuation as the vestry should determine to be proper for the maintenance of public worship in said edifice, and to defray the contingent and other expenses of the parish.

The vestry met at the rectory on Saturday evening, October 25, 1851, and the building committee, with Mr. Upjohn the architect, met with them. There had been a misunderstanding with the architect relative to the stained-glass windows, both as to price and workmanship. The vestry were also dissatisfied with the great increase of the cost of the edifice over and above the \$52,372 it was estimated to cost before the commencement of the work. Mr. Upjohn had certainly not guaranteed that it would not cost more than that sum, and had made his estimates on the different estimates furnished to him in Buffalo for the different portions of the edifice. He had contracted

that the stained-glass windows should be placed in the church for \$1,800, and he agreed in writing at this meeting that the said windows should be made satisfactory to the vestry. He also agreed in writing that as the entire cost of the edifice would now be \$85,000, yet his five per cent. commissions on the said cost should not exceed five per cent. on the \$52,372 as originally estimated, all of which was satisfactory and agreed to by the vestry.

At a meeting of the vestry on Monday evening, October 27, 1851, the treasurer reported that the church edifice had cost, up to that time, \$54,581.80, and that he had received from all sources \$52,969.95, leaving a balance of \$1,611.85 due to the treasurer.

The following extracts are from the text of the first sermon preached by Dr. Shelton in the new church edifice, November 2, 1851, directly after his return from Europe. It was printed at the time by request of a committee of the congregation, and is a sermon of remarkable power and beauty; it is also interesting as giving a résumé of the building of the church, and as "marking an important era in the history of the church and parish." The text is from I. Kings, Chapter ix. 3, "I have heard thy prayer, and thy supplication that thou hast made before me: I have hallowed this house which thou hast built, to put my name there forever: and mine eyes and mine heart shall be there perpetually."

"After so long a separation, and so many scenes of varied interest which have transpired since upon this plot of ground, we parted with the house of worship which had been hallowed in the eyes of God, as in our own hearts, we have cause for gratitude that we are permitted (in the Providence of the Almighty Being who presides over the affairs of mortals) to re-assemble under circumstances so auspicious. We conceived, some three years since, the design of parting with an old and time-honored edifice, which had answered its object, and, for us, fulfilled its mission; and of placing on the same unrivaled spot a more noble and fitting edifice, one which should give dignity and all that architectural beauty could confer upon a house devoted to the wor-

ship and service of Almighty God. This design has been accomplished. We have seen it proceed from step to step, from day to day, from month to month, and from year to year ; after the incipient thought, the notes of preparation ; then the commencement, the demolition of nature's ornaments and the breaking away of ancient bounds ; then the removal of the edifice in which so many associations centered, in which for so many years our prayers and rites of religion have been offered and performed ; then the laying, deep and solid, far beneath the surface, the foundation stones, upon which have been reared so successfully, so prosperously — and without accident — these lofty and imposing walls ; from which has sprung this azure arch, supported by these massive columns, illuminated by these beautiful windows. During all this long period, and through all its exposures (by God's blessing) an accident fatal to life or limb has not occurred ; more than this, scarcely an impediment to a steady right onward movement has been presented. Neither discord nor disagreement, neither envy nor jealousy, none of the bad passions of the heart, have been allowed to have an entrance in any breast ; but unity of purpose, unity of design, harmony and peace have always been present ; if a momentary misunderstanding resulting from misapprehension has arisen, it has fled away before sounder and holier thoughts, and a just appreciation of the right intent and good will of all parties. . . . Judging of acts by their consequences and results it is safe to say of the generality of those who have given their treasure, their time, their attention, their prayers, to the erection of this glorious edifice, it is their best act in life ; for there has been reared under your auspices, one of the most costly, most fit, and most beautiful Temples of God which can be seen anywhere in the wide extent of this fair land. Rarely has it been surpassed. It does not vie in glorious majesty with those lofty and grand Cathedrals which are the ornament and pride of the Church of Britain ; it has not the cost nor the grandeur of the Temple of Solomon ; with these it does not vie ; but it does vie with the churches of any land, however elegant and imposing they may be ; and when I reflect that from the generous and

open-handed liberality, the unselfish, the free-hearted and expansive churchman-like spirit of this comparatively small parish, all this cost has been derived, I cannot refrain from saying that it is a more noble monument, evincing those qualities, than can be found elsewhere in the country in which we dwell. All debt has been eschewed ; you have derived aid from but three persons who are not of your number — every obligation has been promptly and honestly met, by its payment ‘in the current money of the merchant.’ No blot, no stain, rests upon your honor or your honesty ; the laborer has been deemed worthy of his hire. . . . The distinguished architect should not be allowed to pass unnoticed and unhonored. It is no common intellect that has conceived and perfected these beautiful proportions ! A refined, cultivated and religious taste has been here, giving to every object, to every part, to every line the impress of cultivated architectural skill. The cost has far exceeded, nearly doubled, his design and our intent. It has been his infirmity, and we may pardon that infirmity in consideration of the surpassing beauty that he has achieved. . . . The enterprise has been blessed with efficient, competent and able artificers, and some of our number have performed what has not been paid for by other coin than that which is best — the reward of an approving conscience — and the luxurious feeling which the sordid and selfish cannot know, which springs up like a bubbling fountain in the hearts of those who love to do for others good, with no desire for other fee or reward. It was no trifling enterprise upon which we embarked, when the decision was made to do what has been effected. It was hazardous on account of the multiplicity of views which possess the minds of men. It always makes us tremulous when we unmoor a ship from her fastenings, and commit her to the keeping of the winds and waves. . . . Peacefully, trustfully, confidently, the beginning was entered upon — in the same spirit it has been carried forward, and, thus far, completed ; and we give thanks to God that He has in this, as in all other things, prospered and blessed us. There remains another and distinct enterprise ; that which we

have completed affords all the desired or desirable room in which we may worship and serve God. That which remains is the more ornamental work, which must be completed, else we shall have put our hand to the plow and looked back. . . . I doubt not, however, the day will soon be present when all will be completed. . . . I would not over-value costly edifices in which to worship God ; but I would express the opinion that in the presence of such buildings there is a solemnity and reverence which increases devotion and elevates the heart ; which commands the respect of the vile ; which humbles the proud ; which dignifies religion, and inspires reverence in all. Who shall estimate the silent influences of this pile, for ages to come ?—for it is built for the future as well as the present. Who shall count the results upon the unnumbered, both of this age and of that which shall be when we are mouldering in yonder burying-places, and our spirits are with those departed ? Say not that stone and mortar and fair proportions can have no influence in inspiring religious dread or holy devotion ! If Jehovah condescended to descend to the details of the most costly and glorious of temples made with hands, it was that love and reverence might be awakened ; that religion might be promoted ; that worship might be more solemn and subdued. . . . We turn from the past, and look onward to the future. We can but ask : For what end have we reared an edifice at so much cost of treasure and of care, and labor and anxiety ? Is it not for the honor of God among men ? Is it not for the advantage of the religion in which we live—in which we are to die—and through which we are to be saved ? Surely it is. It is for our convenience in worshiping the great and eternal God, and in proclaiming His all glorious truth. It is that here, in His presence, we may perform all those rites and observances of religion which He requires at our hands. We look forward to the time when, as year after year passes away, we shall continue to grow in grace and increase in strength, until that summons comes which shall bid us lay aside our mortality and exchange time for eternity. We look that this shall be the place in which the now unborn

of generations shall be reborn, regenerated and grafted into the body of Christ's Church ; that here they shall, in later years, ratify and confirm their baptismal engagements, receive the Apostle's benediction, and the renewal of that grace which shall enable them to fight manfully against the World, the Flesh and the Devil. We look that it shall be the place in which the solemnities of the marriage vow shall be most appropriately performed, and which shall give additional sanctity to that holy ordinance. We look that it shall be the place in which we, and those who come after us shall break the bread of life, and receive, through that act of faith, spiritual and heavenly food. . . . We look that here shall be the place in which the pure Gospel of the Son of God shall be taught ; where the Word of God shall be read, and its awful mysteries so far explained as the mind of man can fathom them ; where the sacraments shall be duly and fitly explained ; where the doctrines of the Gospel shall be so made manifest that an attentive ear may hear and understand. . . . We look that here the great truths of the Church shall ever be fearlessly and truthfully proclaimed ; that here the youthful mind, in its early reflections, shall imbibe the eternal truths which shall make it wise unto salvation. We look, therefore, that it shall be, as it is, none other than the portal and the gateway to Heaven — connecting two worlds ! — The House which God has hallowed, and in which He has put His name forever, and where His eyes and His Heart shall be perpetually." . . .

The new church edifice was dressed with evergreens at Christmas, 1851, for the first time, and on all subsequent Christmas days.

December 30, 1851, the committee reported to the vestry that the unpaid debts on the church edifice, over and above the assets or taxes, amounted to \$4,348.26.

The vestry decided that the new organ put in the church by the subscribers to the organ fund, and which cost \$2,500, was satisfactory, and it was accepted. It was reported to the vestry that the old organ in the former edifice had been sold for \$600 to the Presbyterian Society in Fredonia, N. Y.

1852.

At the annual election on Easter Monday, April 12, 1852, being the first election in the new church edifice, George B. Webster and R. H. Heywood were elected wardens, and Lester Brace, Elijah Ford, John L. Kimberly, Samuel D. Flagg, Edward S. Warren, Amos I. Mathews, Benjamin Bradley and George E. Hayes, vestrymen. At a subsequent meeting of the vestry Charles W. Evans was reappointed clerk and Jacob A. Barker treasurer, and a committee was appointed to solicit subscriptions to pay \$4,500 due on the church edifice, and \$2,500 for the new organ, the subscription not to be binding unless the amount of \$7,000 was subscribed. The vestry directed an assessment of eight per cent. on the valuation of the sold pews to pay the parish expenses from Easter, 1852, to Easter, 1853.

1853.

At a meeting of the vestry, January 26, 1853, the committee reported that \$7,000 had been subscribed by forty-five members of the congregation to pay the \$4,500 due on the church edifice, and \$2,500 to pay for the new organ.

At the annual election, March 28, 1853, the same vestry were reelected, and at a subsequent meeting, April 1, 1853, Charles W. Evans was reappointed clerk, and the salary of the rector was raised from \$1,200 to \$1,700 per annum, and the rate of tax on the unsold pews was fixed at eight per cent. A committee was appointed to raise subscriptions for the purpose of completing the church edifice.

On May 7, 1853, the vestry directed that water and gas be introduced into the rectory, at an expense of \$331.

After several temporary appointments William Channon was appointed sexton on June 30, 1853. At the same meeting Edward S.

Warren, from the music committee, reported that \$1,000 would be required to defray the music expenses for the year commencing at Easter, 1853. At the same meeting the vestry ordered a tax of three and a half per cent. on the unsold pews to pay for paving Erie Street, amounting to \$737.61.

1854.

January 4, 1854, the vestry appointed a committee to finish off the basement of the church edifice, and to construct a receiving vault for the dead in a part of the said basement.

At the annual election on Easter Monday, April 17, 1854, Russell H. Heywood and Lester Brace were elected wardens, and Elijah Ford, Henry Hagar, Albert H. Tracy, John S. Ganson, Israel T. Hatch, George E. Hayes, Benjamin Bradley and Amos I. Mathews, vestrymen.

At a meeting of the vestry, April 20, 1854, Elijah Ford acted as clerk *pro tem*, and Charles W. Evans was reappointed clerk, and was also appointed the treasurer of the parish.

Albert H. Tracy having declined to act as vestryman, a meeting of the congregation was called, to meet at the church on May 22, 1854, to elect a vestryman in his place, and at the said meeting Charles W. Evans was elected to fill the vacancy.

At a meeting of the vestry on May 24, 1854, Charles W. Evans took his seat as vestryman, and signified his acceptance of the offices as clerk of the vestry and treasurer of the parish, to which he had been appointed on April 20, 1854. This was the first instance in this parish, and perhaps in any parish, where the same person held these three important offices at the same time.

It will be seen that George B. Webster was not elected warden this year. This was in consequence of his removal from his residence on Swan Street, where he had resided for more than twenty years, to his new residence on the corner of Delaware Avenue and Utica Street.

This last residence was so very distant from the rectory on Pearl Street as to almost entirely prevent him from attending the meetings of the vestry. He had been the warden of the parish from Easter Monday, 1823, to Easter Monday, 1854—a period of thirty-one years. As junior warden, 1823 to 1826, and as senior warden, 1827 to 1854. He had also acted as treasurer of the parish and as a delegate to represent it in the Diocesan Convention. He served the parish with marked ability, both as warden and treasurer and as its representative in the Diocesan Convention, and also represented the Diocese of Western New York in the General Convention. When first elected warden he was only twenty-five years old.

In May, 1854, forty-nine members of the congregation subscribed \$19,490 to complete the church edifice, and the vestry determined to renew their efforts towards the completion thereof.

August 11, 1854, the committee appointed in January to construct a receiving vault for the dead, reported that it had been done, and the vault had been used on several occasions. The cost was \$335.58, mostly paid by private subscription.

1855.

The same committee appointed at the same time to finish off the basement of the church for a Sunday-school room, reported to the vestry, April 5, 1855, that the work had been done, and that it had cost \$1,243.49, including benches, chairs, book-cases, gas pipe and fixtures, a large stove, and including the stone steps and stone work leading from Pearl Street to the basement, of which \$700 was paid from the proceeds of the young ladies' fair, held at Townsend Hall in February, 1854, and \$643.59 from the building fund. At the same meeting of the vestry Charles W. Evans, as treasurer, in a written communication stated that he had made a full examination of the accounts of the building committee from 1849 to 1854, and also all

other accounts relative to the erection of the church edifice, and had so combined and arranged the accounts that they showed a full statement of the cost of the edifice up to the time the building committee commenced the tower, and also showed from what sources the money so expended was obtained, and such other information as would be useful for future reference. The vestry directed the statement to be copied in full in the vestry book. All the statements occupy eighteen pages in the said book.

According to these statements the church edifice, up to this time, had cost \$68,300.41, exclusive of the tower, including the furnaces, stoves, carpets, chancel furniture and fixtures, finishing off of the basement for the Sunday School and the receiving vault, interest on the loan certificates, commissions to the architect, gas pipes and fixtures, and including \$2,500 for the new organ. The treasurer made his annual report to the vestry, on April 9, 1855, of the receipts and disbursements for the parish account. The receipts were \$4,080.28 and the disbursements \$4,039.53. The tax for pew rents was eight per cent. on the assessed valuation. The valuation of the pews sold being \$42,625, of which \$41,800 is available for revenue on taxation for pew rents.

April 5, 1855, John L. Kimberly and Jacob A. Barker, composing the new building committee for building the porches, stone steps and the main tower, reported to the vestry that they had received in subscriptions \$9,781.19, and had disbursed \$9,501.86.

At the annual election on Easter Monday, April 9, 1855, Russell H. Heywood and Lester Brace were elected wardens, and Elijah Ford, Charles W. Evans, John Pease, John S. Ganson, Samuel G. Cornell, Henry K. Viele, George E. Hayes and John T. Lacy, vestrymen. At a subsequent meeting of the vestry Charles W. Evans was reappointed clerk of the vestry and treasurer of the parish.

At a meeting of the vestry on October 23, 1855, the treasurer reported that he had sold to the Rev. Dr. Shelton the five shares of stock of the Wells & Fargo California Express Company, which had been received from Amasa Mason on account of his subscription to the

church tower, for \$400, being \$80 per share, which was more than any other person had offered for it, and that he had paid the money over to the building committee.* At this meeting the rector reported that he had obtained additional subscriptions from fourteen members of the congregation amounting to \$2,350, to complete the church tower.

At the same meeting the rector mentioned to the vestry that some time before he had received a small contribution for a hospital fund from an individual, who did not desire to be mentioned by name, and that recently he had received from the same person another small sum for the same object, and that the two contributions with interest thereon now amounted to \$44, and that he had deposited it in the Erie County Savings Bank. It is well worthy of record that this sum was the origin, or rather the conception, of the Church Charity Foundation in Buffalo, although the society itself was not organized until some time afterwards.

The contribution was from the wife of Henry E. Howard; Mr. Howard was connected with the Marine Bank in Buffalo.

At a meeting of the vestry, December 4, 1855, the building committee reported that they had disbursed \$11,056.17 since April 5th, and that there was sufficient amount of stone on hand to complete the whole work, and recommended that the materials be prepared in the winter to recommence work in the spring. The vestry agreed to the recommendation. At a meeting of the vestry on March 13, 1855, the plan was mentioned of removing the organ from its position near the chancel to a gallery to be erected in the westerly end of the church.

* This purchase of stock, made by Dr. Shelton largely to oblige the vestry and his friend, Mr. Mason, who had become financially embarrassed and felt unable to pay his subscription to the building fund in cash, was the nucleus of the considerable fortune which he left at the time of his death. His ownership of this stock brought him into contact with the late William G. Fargo, through whose friendly advice Dr. Shelton made some small additional investments in the stocks of the Wells-Fargo and American Express Companies. In after years these stocks increased very greatly in value, and formed the bulk of his personal property at his death, in 1883.

1856.

March 24, 1856, the treasurer reported the receipts for parish expenses for the year past to be \$5,232.60, including the ten per cent. pew tax on the assessed valuation, and the disbursements were \$5,198.92, the rector's salary being \$1,700 per annum.

At the annual election on Easter Monday, March 24, 1856, Russell H. Heywood and Lester Brace were elected wardens, and Elijah Ford, Charles W. Evans, John Pease, John S. Ganson, Samuel G. Cornell, Henry K. Viele, George E. Hayes, DeWitt C. Weed, vestrymen ; and at a subsequent meeting of the vestry Charles W. Evans was re-appointed clerk and also treasurer of the parish, and John L. Kimberly and Jacob A. Barker were continued in the building committee, and they were requested to remove the partition between the chapel and the main edifice. It had originally been arranged to shut off the chapel in order to have services in it separate from the main edifice.

April 3, 1856, the committee on music was requested to report the probable expense of removing the organ to a gallery in the west end of the church, and to construct pews in the space then occupied by the choir, and the ways and means of paying the cost of the proposed improvement.

At the same meeting the vestry raised the salary of the rector to \$2,000 per annum, with the use of the rectory.

April 24, 1856, the music committee reported that the expense of building an organ loft in the west end of the church would be about \$600, and that three large and two small pews could be built in the present choir space in front of the organ, and that it would cost \$500 to remove and set up the organ in the proposed loft, and that an imitation organ or stained glass window could be placed in the space then occupied by the organ.

The vestry resolved to raise by subscription \$10,000 to finish the main tower and spire and the small tower and turrets, and to point the stone work.

July 29, 1856, Rev. Dr. Shelton reported that he had obtained cash subscriptions to the amount of \$6,600 towards finishing the church edifice.

1857.

January 16, 1857, the vestry agreed that an organ gallery be constructed in the west end of the church, and the organ be removed thereto, provided it could be done without any expense to the parish.

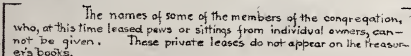
March 6, 1857, the committee was directed to confer with Mr. Upjohn relative to the moving of the organ.

March 20, 1857, Mr. Heywood, as senior warden, reported that Mr. Upjohn, the architect, was opposed to the removal of the organ as being injurious to the effect of the church. He also reported that Mr. Upjohn was of the opinion that the removal of the gallery over the chapel would be a decided improvement to the appearance of the church.

April 7, 1857, the vestry passed resolutions relative to the death of George B. Webster, who had been the senior warden of the parish for thirty-one years prior to 1854. Mr. Webster died April 4, 1854.

"It having pleased the All-wise Disposer of the events of life to remove from us our respected and highly-valued friend, George B. Webster, Esq., who served the parish as its Senior Warden from the year 1823 to 1854, a period of thirty-one years, and had the supervision of its finances for nineteen years, previous to 1841, and was one of the Building Committee in the erection of the present church edifice, rendering on all occasions disinterested and most efficient services—We, the Rector, Wardens and Vestrymen, do resolve, that we esteem his zeal for the best interests of religion to be worthy of our emulation; that his attachment to the Church, her institutions, sacraments and appointments, and his steady adhesion to principle have secured our lasting esteem and respect. . . . Resolved, That the above resolutions be placed upon the Records of the Parish." . .

J.P. Ward, J. Ward / Journal of Macroeconomics 25 (2003) 691–706



With the names of pew holders at Easter, 1857.

With notes and additions by G. H. B.
(See pages 68 to 72, 100, 268, 275.)

April 13, 1857, the treasurer read his annual report to the vestry. The receipts were \$4,688.39, including the ten per cent. pew tax on the valuation of the sold pews, and the disbursements were \$4,685.16.

At the annual election on Easter Monday, April 13, 1857, Russell H. Heywood and Lester Brace were elected wardens, and Elijah Ford, John S. Ganson, Henry K. Viele, DeWitt C. Weed, John Pease, Charles W. Evans, Samuel G. Cornell and George E. Hayes, vestrymen.

At a subsequent meeting of the vestry Charles W. Evans was reappointed clerk and also treasurer of the parish.

May 4, 1857, the vestry directed that the tower room in the tower be finished off and furnished as a committee room or for other meetings, or Sunday School purposes. It was accordingly fitted up, and often used by bridal parties preparatory to their procession to the chancel to have the marriage ceremony performed. The expense was \$208.08. June 1, 1857, Ralph Williams was appointed sexton in place of William Channon.

July 6, 1857, the building committee reported that since their report on December 4, 1855, they had received and expended \$8,872.17, making the total amount received and expended since their reappointment in May, 1854, to be \$29,438.20; they also reported that the church owned fifty-two cords of stone, paid for, then on the banks of the Erie Canal at Hulberton, N. Y.; that it would cost \$5 per ton to land the same in Buffalo, and that it was estimated that \$7,567 would complete the spire of the church. The vestry directed that the stone at Hulberton be brought to Buffalo.

August 14, 1857, the Chime Fund Association of the parish reported to the vestry that the chime of bells had been fully completed and placed in the tower, and that the association transferred them to the parish, conditional that the vestry appropriate \$100 annually, if necessary, to keep them in order and to pay for ringing and chiming them. The vestry accordingly did so.*

* NOTE.—For description of the bells, see Appendix.

September 14, 1857, the vestry directed a stone sidewalk six feet wide to be laid in front of the church on Erie Street. They also directed the gallery over the chapel and next to Pearl Street to be taken down, and it was accordingly removed.

1858.

April 5, 1858, the treasurer made his annual report to the vestry, showing the receipts from pew taxes at ten per cent. on the valuation of the sold pews, and from other sources, to be \$5,067.41, and the disbursements \$5,056.18. The rector's salary was \$2,000 per annum. The treasurer reported that \$28,000 had been collected for parish expenses since the occupancy of the new church edifice, being for seven and a half years, and that during the preceding nine years \$97,500 had been expended on the construction of the church edifice, which amount, including the \$28,000 for parish expenses, had been collected without any expense to the parish. He also reported that the floating debt of the parish was \$222.17 over and above the resources, and that the funded debt was \$4,215.67, of which \$3,500 was for the mortgage on the rectory.

At the annual election on Easter Monday, April 5, 1858, Russell H. Heywood and Lester Brace were elected wardens, and John S. Ganson, William H. Walker, Asher P. Nichols, Hunting S. Chamberlain, John T. Lacy, John D. Shepard, Dr. Thomas F. Rochester and Walter Joy, vestrymen.

At this election there was quite an organized opposition to most of the last vestry, in consequence of their unwillingness to remove the organ.

The new vestry appointed William Sutton clerk, and DeWitt C. Weed treasurer. The treasurer was authorized to expend \$100 per annum for collecting the pew taxes and rents.

On May 12, 1858, the vestry appointed a committee to build a new fence around the church edifice.

1859.

April 20, 1859, the Committee reported that the iron fence around the church edifice was finished and had cost \$1,817.14.

At the annual election, April 25, 1859, the same vestry were reëlected, and John T. Lacy was appointed clerk, and DeWitt C. Weed treasurer, and the pew tax was raised from ten to eleven per cent. on the valuation of the pews.

On June 2, 1859, Jacob A. Barker died, aged sixty-six years. He was one of the oldest residents of the city, and was present at the burning of Buffalo in 1813, at which time he was taken prisoner by the British.

June 3, 1859, the vestry adopted resolutions on the death of Jacob A. Barker, stating that "he might be called the father of the parish. A resident in Buffalo many years before its organization, he was its active supporter and unswerving friend from its foundation to the hour of his death. Elected a member of its vestry on Easter Monday, 1823, he gave untiring and devoted service to the church in official relations, with the exception of rare intervals, for a period of nearly thirty-six years. Witnessing its feeble beginning and early struggles, he was also the witness of its late progress, and he lived to rejoice in its fullness of strength and maturity. When, in the course of time, the parish resolved to erect a nobler edifice for the worship of Almighty God and the honor of the Church, no son of hers threw his heart and services into the project with greater alacrity or warmer zeal. He gave his time, his means, and his prayers, day by day, almost; he watched with affectionate regard its growth from simple outline to full completion, and he lived to pay reverent and devout worship in the temple which he had labored so zealously to rear. In private life he was endeared to all who knew him — his courteous manner, his kindness of disposition and his natural unaffected dignity of character commanded respect and won affection; his mind was strong, his life was pure."

July 19, 1859, the wardens were appointed a committee to wait upon those members of the congregation who were understood to be opposed to the removal of the organ, and to say to them that the large majority of the vestry considered that step to be demanded by the best interest of the parish, and to endeavor to induce them to withdraw their opposition to the removal. The committee reported to the vestry, on July 27th, that a number of persons had been called on, and were strongly opposed to its being removed, some of them intimating that in the event of its removal they would leave the parish. According to the minutes of the vestry it was stated that Mr. Evans wished to make a proposition in regard to the music, whereupon the subject was postponed for the purpose of giving him an opportunity to make his proposition in form. The vestry met July 29, 1859, and the proposition was presented to the vestry in writing, signed by John L. Kimberly, Charles W. Evans, Carlos Cobb, Jabez B. Bull, John Pease and A. P. Thompson, stating that a general participation by the congregation in the singing of the psalms and hymns would be a result most desirable, and in the then state of feeling in the parish that it would be better to try such an experiment rather than resort to any extreme measure, and that, as a conciliatory measure, the organ, for the time being, should remain in its then location, and some suitable person should be engaged as leader, who, together with the organist, should conduct and lead the music. It was proposed that if the vestry agreed to the proposition, that the signers would agree to defray the expenses attending thereon, not exceeding \$200, up to Easter, 1860. The vestry accepted the proposition. On April 9, 1860, the vestry returned thanks to Horace F. Kenyon and John G. Woehnert for their voluntary aid and assistance in singing in the choir for the past six months.

1860.

At the annual election, April 9, 1860, R. H. Heywood and Lester Brace were elected wardens, and William H. Walker, John T. Lacy,



THE REVEREND DOCTOR SHELTON.
From a photograph taken about the early '60's.

Walter Joy, A. Porter Thompson, Charles W. Evans, Edward M. Atwater, Erastus B. Seymour and Dr. Cornelius C. Wyckoff, vestrymen. John T. Lacy was reappointed clerk, and DeWitt C. Weed treasurer. The rate of tax on the pews was fixed at eleven per cent. on their valuation.

1861.

In March, 1861, the vestry sold to Thomas McGuire the stone quarry owned by the parish, near Hulberton, Orleans County, on the Erie Canal, on condition that he deliver in Buffalo thirty-six and a half cords of stone by September, 1861.

At the annual election, April 1, 1861, R. H. Heywood and Lester Brace were elected wardens, and Walter Joy, John S. Ganson, Erastus B. Seymour, Carlos Cobb, William H. Walker, Edward M. Atwater, Asher P. Nichols and Charles W. Evans, vestrymen; John B. Eaton was appointed clerk, and DeWitt C. Weed treasurer. The Rev. Mr. Lynn assisted the Rev. Dr. Shelton in 1861.

1862.

At the annual election, April 21, 1862, R. H. Heywood and Lester Brace were elected wardens, and Erastus B. Seymour, Charles W. Evans, Asher P. Nichols, William H. Walker, Walter Joy, John S. Ganson, Edward M. Atwater and Seth H. Grosvenor, vestrymen. John B. Eaton was appointed clerk, and DeWitt C. Weed treasurer.

September 26, 1862, John B. Eaton having resigned as clerk, John B. Seymour was appointed in his place. At the same time \$1,000 was appropriated by the vestry to enable the Rev. Dr. Shelton to appoint the Rev. Dr. Eigenbrodt of New York as his assistant.

December 1, 1862, Dr. Shelton stated to the vestry that the Rev. Dr. Eigenbrodt having declined, he nominated the Rev. Dr. Thomas C. Pitkin as his assistant, and said that his health was such that he must for the present entirely relinquish all parochial labor, and that it was

necessary he should have an assistant, and that he had every confidence in the ability and excellence of character of Dr. Pitkin. The vestry cordially accepted the nomination and voted \$2,000 per annum as the compensation of Dr. Pitkin, and appointed a committee to obtain subscriptions from the congregation to aid in paying the same.

1863.*

At the annual election on Easter Monday, April 6, 1863, Lester Brace and Charles W. Evans were elected wardens, and Erastus B. Seymour, Asher P. Nichols, DeWitt C. Weed, Samuel G. Cornell, William H. Walker, Walter Joy, Seth H. Grosvenor and Lauren C. Woodruff, vestrymen; Mr. Evans was elected Warden in place of R. H. Heywood, in consequence of Mr. Heywood's necessarily frequent absence from the city; John B. Seymour was appointed clerk, and DeWitt C. Weed treasurer.

At the vestry meeting, April 9th, the Rev. Dr. Pitkin signified his acceptance of his appointment as assistant minister.

May 22, 1863, the vestry was called together to adopt resolutions on the death of Edward S. Warren. Dr. Shelton remarked that the parish had lost one of its most liberal supporters, and he himself one

* During the trying years of the Civil War St. Paul's parish did its share of the work for the relief of our soldiers.

Societies were formed in many of the Episcopal churches for sending supplies through the Sanitary Commission. The Presbyterian and other churches usually sent through the "Christian Commission."

Mrs. Elizabeth Staats Seymour, of St. Paul's, was for a long time local president of the Sanitary Commission, and was the life of the work in Buffalo.

Mrs. John Pease, Mrs. Frank Demarest, Miss Harriet Hayes (now Mrs. Charles H. Smith, wife of the rector of St. James's) and other women of St. Paul's parish worked at the Aid Rooms of the Sanitary Commission in cutting out garments to be given to various parish societies to make up for the soldiers. The work also consisted in receiving donations, giving out work, packing boxes and barrels, and sending them to the army, and in assisting disabled soldiers. A Soldiers' Home was also established temporarily in Buffalo during the latter part of the War.

of his warmest personal friends. The vestry commemorated his memory in that "he loved everything associated with the parish and its prosperity, always its staunch supporter and for many years an active and useful member of the vestry. In the erection of the church edifice he was a zealous and constant participant, and he looked forward with a swelling heart to the joyous day when, all her towers completed and every pinnacle set, the whole pile would command the tribute of love from every parishioner and the admiration of every churchman; but that pleasure was denied him — his sun of life went down before that happy consummation."

Edward Stevens Warren was born at Middlebury, Vermont, May 16, 1814, and graduated at Middlebury College in 1833; he came to Buffalo early in 1834, and was admitted to the bar in 1837. In 1839 he married Agnes L., second daughter of Sheldon Thompson. He died after a very brief illness, May 20, 1863. He was one of the vestry of St. Paul's in 1842, and again from 1850 to 1853.

At a meeting of the vestry, September 7, 1863, the Rev. Dr. Shelton again adverted to his ill-health, and said that on the 11th of September he would be sixty-five, and had been the rector for thirty-four years. He said he was distressed to be compelled to say that he felt the hand on him which was ere long to take him from the responsibilities and duties as from the distresses and pains of life. He was unable to go on; his work was essentially finished. Henceforth, he must look for some one to fill his place, and named the Rev. Dr. Pitkin as being acceptable to himself and probably to the parish, and he had no doubt he would be willing to assume the duties of assistant rector. The vestry accordingly invited the Rev. Thomas Clapp Pitkin to accept the assistant rectorship of the parish, at an annual salary of \$2,000, and the further sum of \$500 for rent of a parsonage, to commence September 1, 1863. Fourteen hundred and fifty dollars were subscribed by members of the congregation towards paying Rev. Dr. Pitkin's salary.

It was reported to the vestry that the city had placed a gas light on Pearl Street, in front of the main entrance of the church.

At a meeting of the vestry, September 14, 1863, the Rev. Dr. Pitkin accepted the assistant rectorship of the parish.

November 23, 1863, a committee, consisting of L. C. Woodruff, S. G. Cornell and C. W. Evans, was appointed to investigate the propriety of removing the organ. December 21, 1863, Messrs. Woodruff and Cornell, from the committee relative to the organ, made their report to the vestry stating that they had conversed with many of the congregation in order to ascertain the general sentiments of the parish, had taken the opinion of musical circles, and had procured an estimate of the expense with a proposition from competent parties to do the work ; that they believed the tones of the organ would be greatly improved and brought out in full volume were it placed in the gallery. They regarded its then position as injurious to the instrument and inconvenient of access for repairs. They believed that a great majority of the congregation desired the removal of the organ to the gallery, and their wishes should be respected ; and they therefore recommended its early removal to that position.

Mr. Evans, from the same committee, made a minority report stating that he was unable to agree with the majority of the committee ; that the organ was placed in the then position by universal consent in 1851, and no objections were made to its being there for five years afterwards ; that the question of its removal had been more or less agitated for six years, causing considerable feeling, that the vestry should not exercise any right it might have to remove it unless it could be shown that the removal was beneficial to the parish, not only from a pecuniary point of view but more especially in the proper administration of the church services. Many recent writers on the subject assume that the position of a church organ should be where our organ then was. If the music is under the control of the rector, it should be in such a position that he can readily control it ; he could not so readily control it in the gallery. In its present position it faces the congregation, and it being very natural to turn to the point from whence sound proceeds, there is no occasion for the people to turn from the chancel as we often see them do in those congregations where the organ is

in the gallery — a practice, though natural, yet very un-churchlike and which no doubt would become common if our music were generally located in the gallery. Many recently erected church edifices have their organs in the vicinity of the chancel. Both reports were accepted by the vestry, and ordered to be recorded in the minutes. The resolution was offered that it was expedient to remove the organ from its then location, and it was passed by a majority of two. A resolution was then offered that the organ be removed to the gallery or organ loft, provided that the recess where it then was should be properly closed, and the new pews be placed in their proper position, the whole to be done without expense to the parish. The resolution was passed, Mr. Evans alone voting in the negative.

The vestry then appointed a committee to superintend the removal.

The vestry met December 25, 1863, and passed resolutions on the occasion of the very sudden death of Walter Joy, who was one of the vestry in 1839, 1840, 1841 and 1842, and again from 1858 to 1863. He was born in 1810, and came to Buffalo with his father, Thaddeus Joy, in 1824.

The committee reported to the vestry that fifty-one members of the congregation had paid \$911 toward the expense of removing and fitting up the organ in the gallery. Forty dollars additional was subsequently received from other members.

1864.

The treasurer made his annual report at Easter, 1864, showing the receipt of \$4,620.35 for pew rent, and \$1,167.50 subscribed and paid towards the salary of the Rev. Dr. Pitkin. He estimated the expenses for the year ending Easter, 1865, to be \$7,010.

At the annual election on Easter Monday, March 28, 1864, Lester Brace and Charles W. Evans were elected wardens, and Lauren C. Woodruff, Asher P. Nichols, William H. Walker, Samuel G. Cornell, Dr. Thomas F. Rochester, James W. Brown, Edwin Hurlbert and

George E. Hayes, vestrymen ; John B. Seymour was appointed clerk and Dewitt C. Weed treasurer. The rate of tax was fixed at thirteen per cent. on the valuation of the pews. One thousand dollars was appropriated to pay for the church music.

The Rev. Dr. Shelton presided at all of the meetings of the vestry, prior to and including the meeting of March 30, 1864.

The vestry met May 14, 1864, and passed resolutions on the occasion of the sudden death of Seth H. Grosvenor.

In the resolutions it was stated that "in the faithfulness with which our departed friend discharged his duties as a member of the parish, as a vestryman and a communicant of the church, in his substantial worth and integrity of Christian character, in his readiness to promote all good works, and in his genial kindness of disposition and the Christian courtesy of all his intercourse in society, we recognize an example worthy of imitation."

Mr. Grosvenor was one of the vestry in 1862 and 1863, and was always a prominent member of the parish. He died very suddenly at his residence in Buffalo, May 13, 1864, aged 52 years.

His wife, who, before her marriage, was Miss Jane Wey, was a niece of Mrs. Shelton, the wife of the rector ; she survives him, together with one son and three daughters, the eldest of whom is Mrs. William H. Glenny, Jr. The family have always been prominent members of St. Paul's, and most active and efficient in parish work.

July 29, 1864, the vestry returned thanks to the Rev. William A. Matson for the voluntary and efficient aid given by him in the construction of the sounding board over the pulpit.

The vestry met August 24, 1864. Dr. Shelton stated that his health had been greatly improved by his journey during the summer ; that he had been invited to visit Europe, and that he would be happy to accept, provided it was agreeable to the vestry. Whereupon, the vestry resolved that they should accord the leave of absence, and congratulated the rector upon the happy auspices under which the proposed journey was to be taken ; that they wished him a happy voyage,

and would pray for his safe return, with restored health, to the parish which held him in most affectionate regard.*

The vestry met December 20, 1864, and adopted resolutions on the occasion of the death of Stephen Walker, one of the oldest members of the parish, a vestryman for twenty years, and for more than a quarter of a century superintendent of the Sunday School. The vestry resolved to place on record its high estimate of his moral and religious character, his honesty and faithfulness, his modest, cheerful piety, his practical and Christian zeal, his unswerving devotion to the church, and his energy and practical perseverance in all good works. They recognized in the life and labors of the deceased an instance of the practical and efficient aid that can be afforded by the laymen of the church in furthering the cause of religion and sound Christian morals, and they recommended his example to imitation in the parish. They extended to the family of the deceased their heart-felt sympathy in the great loss they had sustained, and, while directing them to Him who can alone give consolation in their sorrow, they affectionately reminded them of the good name which he left behind as their most precious legacy.

Stephen Walker died December 16, 1864, in the 71st year of his age. In an obituary notice published in one of the Buffalo papers it

* Dr. Shelton sailed for the old world September 3, 1864, and September 21st, at the United States Legation in Paris, he united in marriage his kinsman Henry Shelton Sanford, United States Minister to Belgium, and Gertrude Ellen, daughter of John DuPuy, Esq., of Philadelphia. Mr. and Mrs. Sanford afterwards—in 1870—presented the first brass eagle lectern to St. Paul's Church.

Leaving Paris, Dr. Shelton traveled through Italy, and in January, 1865, he visited the Nile; in March and April, he traveled through the Holy Land, making the entire route from Bairout to Joppa (Jaffa) on horseback.

On his return to Buffalo, nearly every family in the parish found itself the recipient of some memento of the rector's travels—a circle of olive wood from the Mount, with the word "Jerusalem" in Hebrew characters, or a piece of polished marble marked "Pesten"—something to remind them of the scenes through which he had passed.

was stated that "Mr. Walker was brought up in the Society of Friends, and it was not until after his marriage that he became attached to the church. His intellect was of a very superior order, and he became thoroughly conversant with her history and polity, and was able at all times to vindicate her claims. Removing to Utica, he was made a vestryman of Trinity Church, and Superintendent of the Sunday School. In 1832, Mr. Walker removed to Buffalo, and immediately becoming a member of St. Paul's parish, he remained in it until his death." Mr. Walker was superintendent of St. Paul's Sunday School from 1833, and was a member of the Vestry from 1837 to 1851, a period of fifteen years. Mrs. Walker, the wife of Stephen Walker, died February 8, 1868. They were the parents of the late Charles R. Walker, and of William H. Walker, now, and for many years past, one of the Wardens of St. Paul's and foremost in furthering the prosperity of the parish.

1865.

The vestry met April 6, 1865, and adopted resolutions on the occasion of the death of the Rt. Rev. William Heathcote De Lancey, Bishop of the Diocese of Western New York, as follows :

"WHEREAS, it has pleased Almighty God in His wise providence, to take out of this world the soul of our beloved Diocesan, the Rt. Rev. William Heathcote De Lancey, D. D., LL. D., D. C. L., therefore :

Resolved, That while we bow humbly to the Divine Will in this removal, we desire to place on record our appreciation of the character and example of the deceased as a Christian man and Bishop ; in his zeal, his singleness of purpose, his devotion to his work, his eminent discretion, his courtesy in all his intercourse with the clergy and the laity ; and our sense of the great loss sustained by the church, not only in this diocese, but throughout our land.

Resolved, That to his wisdom in policy, prudence as well as energy in action, and single devotion to the church over which he presided,



THE RIGHT REVEREND WILLIAM HEATHCOTE DELANCEY, D. D., LL. D., D. C. L. (Oxon.).
First Bishop of Western New York, 1839-1865. Born, 1797; died, 1865.

From the engraving by A. H. Ritchie,
published in 1854.

we are mainly indebted, with the Divine blessing, for the unity, the harmony, the compact strength, and the intelligent churchmanship, which pre-eminently distinguish the Diocese of Western New York.

Resolved, That in token of respect, and as a mark of sorrow, St. Paul's Church shall be draped in mourning, and that Messrs. Evans, Cornell and Weed be appointed a committee to attend the funeral."

William Heathcote De Lancey, D. D., LL. D., D. C. L. (Oxon.), the first bishop of the Diocese of Western New York, was born at Mamaroneck, Westchester County, New York, October 8, 1797. He was graduated at Yale College in 1817, studied theology under the direction of Bishop Hobart, and received deacon's orders in 1819. Ordained to the priesthood in Trinity Church, New York, in 1822, he soon after became personal assistant to the venerable Bishop White of Philadelphia, in the three churches of which that prelate was rector. Upon the reorganization of the University of Pennsylvania in 1828, he was chosen provost of that institution, in which office he remained for five years, and then resumed the office of assistant minister of St. Peter's Church. In 1838 the Diocese of New York, comprising the whole State, was divided; the eastern portion retaining the old name, and at the primary convention of the new Diocese, that of Western New York, held at Geneva, N. Y., November 1, 1838, Dr. De Lancey was chosen its first bishop, and he was consecrated May 9, 1839, at Auburn, N. Y. He removed to Geneva, the seat of the Diocesan College, now called Hobart College, which was chiefly indebted to his efficient efforts for its support. He also instituted a system of diocesan missions, by which a corps of laborers, unusually large in proportion to the population and wealth of the diocese, have been sustained without incurring debt.

In an article contributed to the *Utica Observer* by the Rev. W. A. Matson, he says that: "Bishop De Lancey, as a scholar, a theologian, a profound thinker, an eloquent preacher, and an executive officer, had no superior on the bench of bishops of the American church. He won the clergy to him, not less by the admiration all felt for his wisdom and talents, than for his affectionate and fatherly manner. Every

clergyman in the diocese felt that the bishop was his best friend. . . . Under his care and supervision, the Diocese of Western New York acquired the title of 'The Model Diocese.'

Bishop De Lancey died at Geneva, N. Y., April 5, 1865, and was succeeded in the diocese by Bishop Coxe, who had been consecrated January 4, 1865, and had been assistant bishop of the diocese until Bishop De Lancey's death.

The Right Rev. Arthur Cleveland Coxe, D. D., S. T. D., LL. D., Second Bishop of Western New York, was born in Morris County, N. J., May 10, 1818. In 1820 his parents removed to New York, where his boyhood and youth were passed. He was graduated with distinction, at the age of 20, from the University of the city of New York. He had already, at that time, become an author and a contributor to periodical literature. He was an adherent of the Episcopal Church from childhood, under the influence of maternal relatives, and, after taking his first degree, he turned himself wholly to the service of the church. He was graduated in theology at the General Theological Seminary in St. Paul's Chapel, in 1841; was ordered Deacon, June 27, 1841, by Bishop B. T. Onderdonk, and ordained Priest, September 25, 1842, in St. John's Church, Hartford, Conn., by Bishop Brownell. He first took charge of St. Ann's Church, at Morrisania, N. Y., where he remained until 1842, when he removed to Connecticut, and was rector of St. John's Church, Hartford, until 1854. In 1851 he made an extensive European tour. He was rector of Grace Church, Baltimore, from 1854 to 1863; and of Calvary Church, New York city, from 1863 to 1865. In 1856 he was elected to the Episcopate of Texas, but declined. He received the degree of D. D. from St. James' College, Hagerstown, Maryland, in 1856; that of S. T. D. from Trinity College, Hartford, in 1868, and that of LL. D. from Kenyon College, Gambier, Ohio, in 1868. He was consecrated to the Episcopate in Trinity Church, Geneva, N. Y., January 4, 1865, by Bishops De Lancey of Western New York, Hopkins of Vermont, McCoscry of Michigan, Potter of New York, Odenheimer of New Jersey, and Tal-



THE RIGHT REVEREND ARTHUR CLEVELAND COXE, D. D., S. T. D., LL. D.
Second Bishop of Western New York, 1865-1896. Born, 1818; died, 1896.

From a photograph taken by Le Jeune,
Paris, in 1869.

bot of Indiana. Upon the death of Bishop De Lancey, in April, 1865, he became the second Bishop of the Diocese of Western New York. In 1868-9 the diocese was divided, by setting off the counties east of Seneca Lake, as far as Herkimer County, and that territory was made the Diocese of Central New York.

Bishop Coxe has the gift of eloquence to a remarkable degree, and an intense earnestness which carries conviction, and he usually preaches without notes.

Notwithstanding his devoted labors in his different pastorates, and the engrossing duties of his Episcopal office, his life has been full of literary activity, and many valuable and scholarly books and pamphlets on ecclesiastical and kindred topics have appeared from time to time from his pen, and have been widely read, not only in America but in many European countries.

As the "poet of devotion and the Church" he has won an acknowledged place. Especially appreciated are his "Christian Ballads," first published in 1845, and which since then have passed through many editions both here and abroad.

At the annual election on Easter Monday, April 17, 1865, the Rev. Dr. Pitkin presided as assistant rector, and Lester Brace and Charles W. Evans were elected wardens, and L. C. Woodruff, A. P. Nichols, William H. Walker, S. G. Cornell, G. S. Hazard, Dr. Thomas F. Rochester, Edwin Hurlbert and James W. Brown, vestrymen. At a subsequent meeting of the vestry, on April 20th, John B. Seymour was appointed clerk, and DeWitt C. Weed treasurer. It was resolved that a tax of twenty per cent. be levied on the pews to pay the parish expenses for the coming year. The vestry gave as the reason for the advance, that although the finances had been managed with great skill and rare fidelity, yet still the deficiency in the revenue existed in consequence of the largely increased expenses of the parish. It was at first thought that the effort would be made to raise the amount by subscription, but to that method very grave objections existed. If all would subscribe in

proportion to their ability there would be no difficulty, but the vestry found by experience that a large number of persons refused to contribute in that way, saying at the same time that they wished the tax put on the pews, and the vestry had decided to do so, believing that the fairness and equity of it would be acknowledged by all, and that the increased assessment would be cheerfully met by the congregation.

The treasurer made his annual report for the year ending at Easter, 1865, showing the receipts for pew taxes \$5,165.42; contributions to pay the assistant rector, \$2,295; paid the rector and assistant rector \$3,854.63; music, \$1,096.19; other disbursements, \$1,248.73. He estimated the parish expenses for the year ending Easter, 1866, to be \$8,277.05, and if the tax was fixed at thirteen per cent. on the valuation of the pews, the deficiency would be \$3,120.63. The vestry, however, directed the tax to be twenty per cent. on the \$44,625.50 of the pews sold, and to rent the \$13,737.50 of unsold pews, making a total valuation of the pews to be \$58,363. The special fund from sales of pews and contributions amounted to \$3,859.30. It was expended for the following purposes: Altering seats and doors, \$761.54; cutting new doors, \$231.95; painting, \$109.26; making curtains, \$264.35; three furnaces, \$850; three stoves, \$215.75; repairing roof of church, \$710.75; making and repairing sewers, \$149.76; other items, \$354.91, and the balance, \$311.03, was used for parish expenses. The item of \$231.95 for cutting new doors was for an alteration in the original plan, there being no doorways from the main vestibule to the entrance on Erie Street, or to the north aisle Pearl Street entrance, and to make these communications, the large doorways were cut out of the solid stone wall; this was done in the year 1864.*

* It will be noticed on examination of the original ground plan of the church that there were doorways at the west end of each of the side aisles. These doorways led from separate vestibules, the one at the end of the south aisle from the Erie Street vestibule, and that at the end of the north aisle from the smaller Pearl Street vestibule. The space, which was afterwards partitioned off and made into the main vestibule,

At a meeting of the vestry, July 25, 1865, the Rev. Dr. Pitkin, assistant rector, in the chair, it was ordered to be entered on the minutes that \$20,104 had been subscribed by the churchmen of Buffalo to pay for the residence of the Bishop of Western New York — of which \$6,750 had been subscribed by the parishioners of St. Paul's Church, \$5,450 by Trinity, \$4,733 by St. John's, \$1,500 by Grace Church, \$800 by Ascension, \$581 by St. Luke's, and \$290 by St. James' Church, and that the committee had purchased the residence of Henry W. Rogers, on the south-west corner of Delaware Avenue and Tracy Street in Buffalo, for \$20,000.

At a meeting of the vestry, on December 5, 1865, the Rev. Dr. Shelton, having returned from Europe, presided, and \$100 was voted to dress the church with evergreens at Christmas.

1866.

March 27, 1866, the vestry designated pews 53 and 55 charged and a double pew in the chapel was set apart instead for the family of Bishop Coxe.

was at first filled with pews to within a few feet of the main or west entrance of the church, and the two vestibules mentioned above were entirely separate from this space. The main doorway, or west entrance, originally opened directly opposite the main aisle. It was this doorway of which Mr. Jacob A. Barker of the building committee writes to Mr. Upjohn in August, 1854, asking if outer doors cannot be arranged there. He says: "Our people have almost abandoned the church in the winter, in consequence of the seeming impossibility of warming it, and this porch looks directly into the eye of the winter winds." Afterwards a west gallery was built, and in 1864 the organ was removed to it, the pews under this gallery were removed, a glass partition was placed across, and thus a large main vestibule was formed; the doorways at the ends of the two aisles were walled up and made into deeply recessed niches, and doorways were cut through the solid stone walls, from the Erie Street entrance and from the smaller Pearl Street entrance, into the main vestibule. The old doorways at the western end, opening into the north and south aisles, were plainly visible after the fire of 1888, and show distinctly in the illustration given in this volume of the interior of the ruins of the west end of the church.

The treasurer reported that \$1,815 was due and unpaid for pew taxes. The vestry invited Bishop Coxe to make St. Paul's Church the Cathedral Church of the Diocese of Western New York.

The treasurer made his annual report, that \$8,252.18 had been received for pew rents and other items, and \$1,869.91 had been paid to the rector and the assistant rector, \$1,125.67 for church music, \$300 for the sexton, and \$1,879.39 for insurance, taxes, interest and other items, leaving a balance of \$77.71 on hand. He estimated the expenses for the year ending Easter, 1867, to be \$7,420, including \$2,000 for the rector, with the rectory, and \$2,500 for the assistant rector. Three hundred and fifty dollars additional had been subscribed to pay for the bishop's residence by members of St. Paul's Church, and also \$690 towards furnishing the same.

At the annual election, Easter Monday, April 2, 1866, the Rev. Dr. Shelton presiding as the rector, Lester Brace and Charles W. Evans were elected wardens, and Lauren C. Woodruff, Asher P. Nichols, Edwin Hurlbert, Samuel G. Cornell, James Sweeney, James W. Brown, William H. Walker and Dr. Thomas F. Rochester, vestrymen.

At a subsequent meeting of the vestry on April 4th, John B. Seymour was appointed clerk, and DeWitt C. Weed treasurer.

A communication was received from Bishop Coxe accepting St. Paul's Church as the Cathedral Church of the Diocese.

The vestry assessed a tax of eighteen per cent. on the valuation of the pews to pay the parish expenses for the coming year.

The vestry met April 25, 1866, Rev. Dr. Shelton presided, and Bishop Coxe was present by invitation to advise with the vestry relative to making St. Paul's the Cathedral Church. The bishop addressed the vestry and stated that he was aware that he had not acquired any legal rights by the vote of the vestry and that whatever use he made of the church should be at all times subject to the wishes of the rector with whom he should in all instances wish to confer.

The vestry appointed a committee, consisting of the Rev. Dr. Shelton, A. P. Nichols and S. G. Cornell, to propose a plan to carry out the design of making St. Paul's Church, at the same time, a parish church and the Cathedral Church of the Diocese.

The vestry met October 11, 1866. Rev. Dr. Shelton reported that \$16,065 had been subscribed to complete the church edifice, to which was to be added \$465 then in bank, making \$16,530, and that he thought \$3,000 more could be depended on to complete the church edifice in all its parts. Whereupon, the vestry appointed Samuel G. Cornell, Charles W. Evans, Edwin Hurlbert, James W. Brown and DeWitt C. Weed the building committee to complete the church edifice.*

* October 13, 1866.—It was resolved to do the work by contract, if possible.

December 21, 1866.—Mr. Upjohn writes to Dr. Shelton :—"I have sent by express the plans for the furniture of the chancel of St. Paul's Church, also the plan of the Episcopal chair. . . . I have concluded to dispense with the crockets—the beads on each angle of the spire (as shown on some of the drawings), and to leave off the alternate rows of windows in the spire. It will then be quite rich enough to accord with the severity of the tower and church."

March 6, 1867, Mr. Upjohn writes :—"Please take care that you do not get your work done under sub-contract. The building of spires should be done, if possible, by men who have good knowledge of such work, who can cut a stone well, and lay it well of their own knowledge. I speak thus that you may avoid trouble. The building of a spire is too lofty a matter to be undertaken by any one who is not practically a mason and stone-cutter."

March 9, 1867 (minutes).—The plan estimated on by Brown & Valentine shows the spire as designed to be 120 feet in height from the square of the tower.

May 18, 1867 (minutes).—"The vestry is now ready to contract for the building of the two spires, to complete the chimney tops, crosses, finials, etc., of the church edifice, also to point the work as it progresses."

September 2, 1867.—The Committee contracted with Mr. Garibaldi for the painting and decoration of the church edifice. It was decided that the interior walls should be finished in plaster.

The church was closed from August 18, 1867, until November 17, 1867.—*From Minutes of Building Committee, letters, etc.*

1867.

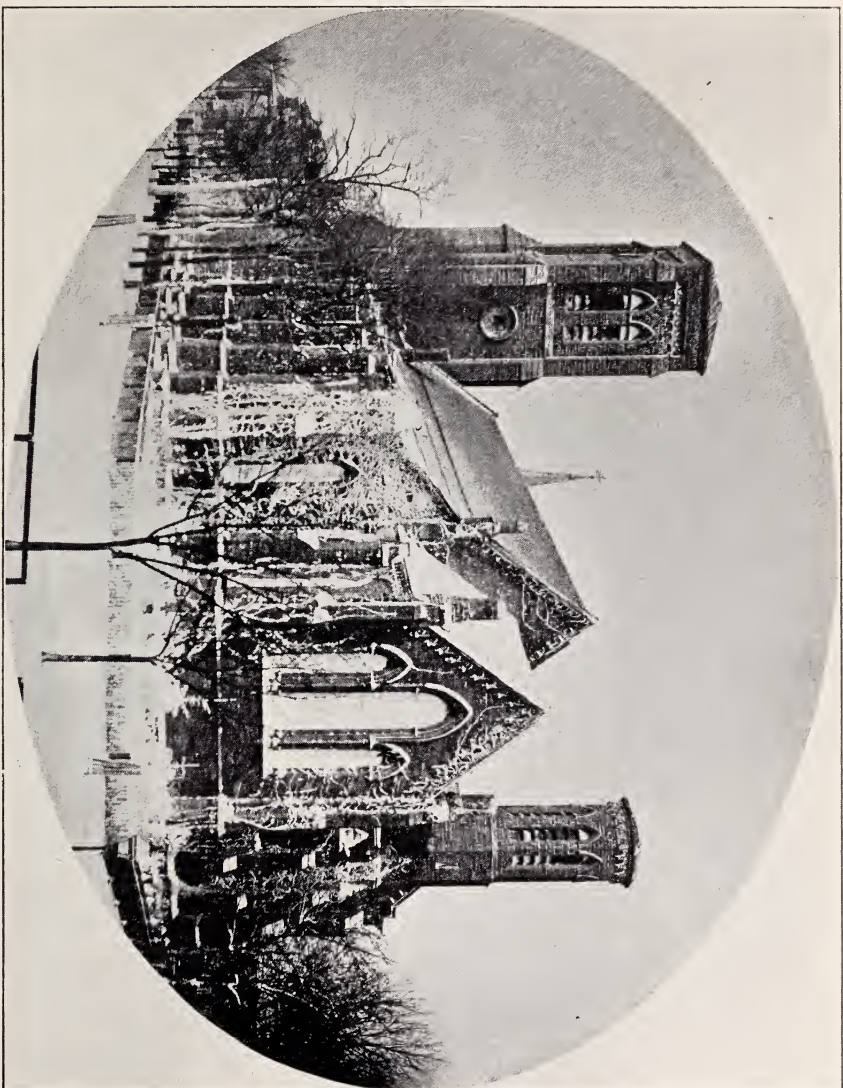
At the annual election on Easter Monday, April 22, 1867, the Rev. Dr. Shelton presiding, Lester Brace and Charles W. Evans were elected wardens, and S. G. Cornell, L. C. Woodruff, William H. Walker, Dr. Thomas F. Rochester, Asher P. Nichols, John T. Lacy, James Sweeney and James W. Brown, vestrymen.

At a subsequent meeting of the vestry John B. Seymour was appointed clerk and DeWitt C Weed treasurer, and Messrs. Cornell, Evans, Brown and Weed were chosen the building committee. They reported that they had a proposition from Mr. Green of Medina to complete the church edifice for \$17,000. They estimated \$2,000 for cleaning and painting the inside of the church; extension of the organ loft, \$800; Mr. Upjohn's commissions, \$1,000; superintendent's salary \$900; in all, \$21,700. The vestry levied twenty per cent. tax on the valuation of the pews to pay the parish expenses for the coming year. The treasurer made his annual report, showing receipts for pew taxes and other items of \$8,109.61, all of which was disbursed for the parish expenses, and \$1,685.35 due to sundry persons, and \$1,710.79 due to the parish for uncollected pew taxes. He estimated the expenses for the coming year at \$7,595, of which \$4,500 was for the salary of the rector and assistant rector.

Amount of pews sold \$44,875.50 and \$13,487.50 available; total, \$58,363.

At a meeting of the vestry, October 3, 1867, Rev. Dr. Shelton presiding, a letter from the Rev. Dr. Pitkin was read, stating that he had accepted an invitation to the rectorship of St. Paul's Church, Detroit, and tendering his resignation as assistant rector of St. Paul's Church in Buffalo. The resignation was accepted, and suitable resolutions were adopted on the occasion. The Rev. Dr. Pitkin died in Detroit, in May, 1887.

Dr. Thomas F. Rochester and James W. Brown resigned as members of the vestry. Asher P. Nichols resigned as a member of the vestry on February 3, 1868.



ST. PAUL'S CHURCH FROM MAIN STREET, BEFORE THE SPIRES WERE BUILT.

Showing the edifice as it was from 1856 to 1867.

The spire seen above the roof is that of St. Joseph's Roman Catholic Cathedral. (The corner stone of St. Paul's was laid in 1850 and the edifice was consecrated and opened for service in 1851, but the porches and main belfry were not finished, as shown above, until 1856. During these years, St. Joseph's was built; its corner-stone was laid in 1852, and the edifice was dedicated and opened for service in 1855.)

1868.

At a meeting of the vestry, March 25, 1868, \$1,600 was appropriated for the expenses of the music for the coming year, and the thanks of the vestry was voted to Messrs. Hobart Weed and Henry Bull for the efficient and most acceptable manner in which they had conducted the music during the past year, and the hope was expressed that they enter upon the next year with the full determination of making the reputation of St. Paul's Church choir the first in the diocese.

At the annual meeting on Easter Monday, April 13, 1868, the Rev. Dr. Shelton presiding, Lester Brace and Charles W. Evans were elected wardens, and L. C. Woodruff, William H. Walker, S. G. Cornell, John T. Lacy, James Sweeney, George S. Hazard, John Pease and Henry C. Squire, vestrymen.

At a subsequent meeting of the vestry on April 17th, John B. Seymour was appointed clerk, and DeWitt C. Weed treasurer. The vestry levied a tax of twenty per cent. on the valuation of the pews for the ensuing year. Rev. Dr. Shelton stated that he had made an arrangement with the Rev. J. K. Stone, president of Kenyon College, Ohio, to act as his assistant from June 1st to September 1, 1868. He acted as such only for a short time.

The treasurer made his annual report, showing the receipts and disbursements to have been \$9,234.31.

At a meeting of the vestry, July 31, 1868, it was resolved that the selection by the Rev. Dr. Shelton of the Rev. Percy Brown as his assistant be approved of, and that the sum of \$2,500 be placed at his disposal for the payment of the salary of his assistant.

At a subsequent meeting of the vestry the Rev. Dr. Shelton stated that he had received a letter from the Rev. Percy Brown stating his inability to accept the position of assistant minister.

The vestry presented to Mrs. Shelton the old Bible heretofore used in the church services. The treasurer was authorized to pay for the new books purchased for the chancel.

1869.

At the annual election on Easter Monday, March 29, 1869, Rev. Dr. Shelton presiding, Lester Brace and Charles W. Evans were elected wardens, and L. C. Woodruff, S. G. Cornell, William H. Walker, James Sweeney, A. Porter Thompson, John T. Lacy, John Pease and George S. Hazard, vestrymen.

At a subsequent meeting of the vestry on April 2, 1869, John B. Seymour was appointed clerk, and DeWitt C. Weed treasurer.

On April 2, 1869, the vestry levied a tax of twenty per cent. on the valuation of the pews for the parish expenses for the coming year.

The treasurer reported that the receipts for parish purposes were \$8,959.40 for the past year, and that the uncollected pew taxes and rents were \$2,340.63, and that the estimated expenses of the parish for the ensuing year were \$8,010.88, including \$2,000 salary to the rector and \$2,000 to his assistant.

The treasurer reported subscriptions and other receipts for the building fund to be \$17,742.07, and the disbursements \$17,519.59, of which \$2,826.65 was for the chancel improvements; decorating the inside walls of the church, \$2,494; extending the organ gallery, \$1,068.09; new carpets, \$1,051.10.

The vestry approved of the selection by the Rev. Dr. Shelton of the Rev. Charles L. Hutchins as his assistant, and appropriated \$3,000 to be placed at the disposal of the rector to pay the salary of the assistant, and the treasurer was authorized to pay the expenses of the removal of Mr. Hutchins and family to Buffalo.

1870.

At the annual election on Easter Monday, April 18, 1870, the Rev. Dr. Shelton presiding, Charles W. Evans was elected senior warden, and Samuel G. Cornell junior warden, and L. C. Woodruff, William



ST. PAUL'S FROM SOUTH DIVISION STREET.

Just before the completion of the main spire by the addition of the finial and cross.

The cross was put in place August 6, 1870. (See pages 108, 314 to 318.)

Enlarged from a stereoscopic photograph
taken by C. L. Pond.

H. Walker, A. Porter Thompson, James Sweeney, Cyrus Clarke, John T. Lacy, John Pease and John L. Kimberly, Jr., vestrymen.

Charles W. Evans was elected senior warden in place of Lester Brace, on account of Mr. Brace's advanced age and infirm health. Mr. Brace died the next year, aged eighty-one.

At a subsequent meeting of the vestry on April 25th, John B. Seymour was appointed clerk, and DeWitt C. Weed treasurer ; Charles W. Evans, DeWitt C. Weed, and Cyrus Clarke were appointed the building committee.*

The vestry levied a tax of twenty per cent. on the valuation of the pews to pay the parish expenses for the coming year. The vestry designated Hobart Weed, Claude Hamilton, Frederick Barton, Henry Bull and James Pease to aid in assigning seats in church to strangers.

The treasurer reported the receipts and disbursements for parish expenses were \$8,819.63, and that \$1,959.78 was due for pew taxes and rents, of which \$900 had been due for some years.

Loring Peirce, formerly the sexton of the parish, and for many years the conductor of the funerals of the parishioners, died May 25, 1870. His respectful sympathy for surviving friends, and particularly with young mothers bereaved of their infant children, was very grateful. He attended to the burial of the dead for more than forty years, and was a much respected citizen.†

* One of the Buffalo daily papers speaks as follows of the work on the church edifice at this time :

"The general superintendence of the work now going on is in the hands of Edwin Hurlbert ; the cutting and laying of the stone is in charge of William S. Cass, and John Locke has the supervision of the mason work. Messrs. Hurlbert and Locke are well known in this city. Mr. Cass has had great experience in English cathedrals and churches, superintending in 1835 the rehanging of Big Tom, of Lincoln ; and he has built Gothic stone churches at Haynton and at Easton, in Lincolnshire. . . . The building of the church has not been done by contract, but by day labor."

† In the remarks made by Dr. Shelton at the funeral of Loring Peirce, he said :
. . . "During nearly half a century he has continued his useful offices to the

On June 5, 1870, at the Whitsuntide Sunday School festival, the Rev. Mr. Hutchins stated that the children of the Sunday School had contributed \$100 for a cross to be placed on the spire of the church, when completed.

The *Buffalo Express*, of August 1, 1870, has the following in regard to St. Paul's spire :

"All that now remains to complete the spire of St. Paul's Cathedral, is one more stone — the finial — and the cross which is to surmount it ; then the scaffolding will be removed, unveiling one of the most elegant models of architecture to be found in this or any other country. Saturday we again made the toilsome ascent, and from the topmost platform enjoyed a most delightful bird's-eye view of the city, the surrounding country, the lake and Niagara River. The few who are, or have been permitted to make the ascent, may consider themselves peculiarly fortunate, as probably no other occasion will ever present itself where the city may be viewed from so elevated a point. When the scaffolding is removed a fine observation may be made from the topmost windows, but away to a great height above them tapers the slender

dead. . . . Early and late, untiringly, and with no regard to his own ease or comfort. . . . In the beginning of the town the burying place was where the center of the city now is. This ground — which is now a vacant square — was filled with the graves of the first settlers and early inhabitants of the village. But in 1832 there was a demand made for a burial place more remote, and the lot on Delaware Street was selected. This, it soon became manifest, was also too near the city. Then a lot farther out was selected as a general burying place ; then another adjoining was chosen, and lastly Forest Lawn was adopted as the burying place of all Protestants. There is not a foot of either of these grounds with which he has not been familiar. In one or another of them he has laid the bodies of those who laid the foundation of our city. . . . In his early life he was the only person here engaged in this sad duty of caring for the dead. . . . In all the periods of the visitations of that dreadful scourge, the cholera, he was ever in the midst of it ; . . . by night and by day he was ever in the thickest of the pestilence, as well with the poor and defenseless as with the rich ; all alike received his care and attention." . . .



GENERAL VIEW OF BUFFALO IN 1870.

Looking north from the scaffolding on the main spire of St. Paul's. (See page 108.)

Enlarged from a stereoscopic photograph
taken by C. L. Pond.

spire, its smooth octagonal surface giving neither foot-hold nor finger-hold to the adventurous. From the ground level to the top of the finial will be exactly 255 feet; the copper cross which will terminate the spire is to be 3 feet 8 inches, making the entire height 258 feet 8 inches. The builder of the celebrated spire of Trinity Church, New York, while on a recent visit to this city, asserted that its height is no greater than that of St. Paul's, the former structure not having been carried up to the full height called for by the plans. If this be as affirmed, our spire is second only in the United States to that of the cathedral in St. Louis."

The *Buffalo Commercial* of Monday, August 8, 1870, has the following account of the final placing of the cross on the finished spire :

"The work upon the spire of St. Paul's Cathedral, so long in progress, was completed on Saturday afternoon, August 6th, and the tower now stands 'a thing of beauty.' The gilded cross by which the stone finial is surmounted is of copper, thrice gilt, 3 feet 8 inches by 2 feet 5 inches, and was made by Henry Goldsmith of Grand Street, New York, at a cost to the church of \$145. The cross was set in its place by the Rev. Charles L. Hutchins, assistant minister of St. Paul's 'in the Name of the Ever-Blessed Trinity — the Father, the Son, and the Holy Ghost.'

"The work of removing the scaffolding has already been commenced, and within a short time the magnificent spire will stand out, unencumbered, in all its beautiful proportions. Work upon the smaller spire at the easterly extremity of the church will not, we understand, be proceeded with at this time."

The sermon preached by Dr. Shelton on Sunday, August 7, 1870, was replete with historical data. The following extracts from it give a short résumé of the building of the church: "A twenty-years' labor has been finished, and I may be permitted to congratulate you, my friends, and parishioners, upon the essential completion of our grand and graceful church. The cross, which surmounts the very elegant spire, has at length been placed in its position, surmounting

the structure of which it is its last ornament. . . . Who shall recount the efforts which have been put forth to bring this church to its present condition? It was begun by the young men of the congregation in 1847, who subscribed a small sum each. This sum was but an earnest of a better day, and, small as it was, it had the effect of calling the attention of the parish to the subject, and in 1849 a resolve was made to remove the time-honored and long-used edifice and commence another. The effort then made was to obtain some \$50,000, being assured by the architect that that sum would complete the edifice. It did not accomplish what had been proposed. Accordingly, in 1851, a new subscription was begun. This also did not answer the full demand, and again in 1854 another effort was made. This also was not equal to the requirement. Again in 1866, and in 1867, and lastly in 1869, a subscription was presented, and I may add, all these were promptly and readily responded to. Six times it has been my duty to make the same claim. . . . The full amount of all that has been paid is, as near as I can estimate, \$156,000, and beyond this there has been made a loan of \$5,000. So that the total cost has been about \$161,000. . . . Some gifts as testimonials of good will have been given, but the great mass of this large sum has been given by those who now occupy the seats before me, or by those who have laid aside their mortal cares, and have been gathered to their fathers. . . . The effort which has been made by this congregation, extending as it has over a period of twenty-three years, has been a great if not a gigantic one. It has called perpetually for exertion, self-denial, and continued open-handed and open-hearted liberality." *

1871.

At a meeting of the vestry, February 6, 1871, the following preamble and resolutions were adopted: Whereas, the Hon. Henry Shelton Sanford and his wife have presented to the parish, through the rector,

* See appendix for subscription lists.



ST. PAUL'S FROM MAIN STREET, IN 1870.

After the completion of the main spire, August 6, 1870, and before the work upon the smaller spire had been begun. (See pages 109, 314 to 318.)

From a photograph by C. W. Bigden.

a most beautiful and highly burnished brass eagle lectern, it is resolved that the thanks of the vestry and parish be tendered to Mr. and Mrs. Sanford for their valuable gift.*

At the annual election on Easter Monday, April 10, 1871, Rev. Dr. Shelton presiding, Charles W. Evans and L. C. Woodruff were elected wardens, and Cyrus Clarke, John T. Lacy, Howard H. Baker, Mark B. Moore, George Beals, George H. Smith, Henry T. Gillett and Dr. C. C. Wyckoff, vestrymen.

At a subsequent meeting of the vestry on April 17, 1871, John B. Seymour was appointed clerk, and George Beals treasurer.

Mr. Weed declined a reëlection as treasurer, and the vestry, in accepting his resignation, tendered him their thanks for his faithful services and for the ability with which he had managed the finances. The vestry levied a tax of twenty per cent. on the pews to pay the parish expenses for the ensuing year.

The treasurer reported that the parish receipts for the past year were \$10,722.67, which included \$1,000 contributed by nine members of the congregation to aid in paying the parish expenses.

On May 30th L. C. Woodruff and Charles W. Evans were appointed a building committee to complete the small tower on Church Street, also the stone crosses, finials, etc.†

At a meeting of the vestry, September 21, 1871, George Beals resigned as treasurer, and James W. Sanford was chosen in his place.

At a meeting of the vestry, December 11, 1871, the rector submitted the following memorial on the occasion of the death of Lester Brace, for many years one of the vestry. "He was eighty-one years of age, and had lived in the parish longer than any male member of it, was confirmed at Black Rock by Bishop Hobart in 1828, and had been a consistent Christian from that time. He was a warden of the parish

* This lectern was destroyed at the burning of the church, May 10, 1888.

† The finial of this tower was placed in position October 2, 1871, and the numerous stone crosses, etc., were finished in May, 1873, thus practically completing the edifice.

for fifteen years, and the correctness of his life ever commanded the approval of the congregation. He was in his public life honest and just ; in his family, affectionate, careful and prudent; in his daily walks, an attentive and zealous reader of the Holy Scriptures and devotional books. He has left an example of such Christian conduct as may well be imitated. His last years were filled with grief for the loss of his entire family,—his excellent wife and children, within a short period of each other, died, and left him alone, under God, to the care of his affectionate grandchildren. It is well to be recorded of him that he bore his losses with a Christian spirit, and looked anxiously forward to his release from a world of sorrow to one of everlasting happiness."

The vestry adopted the memorial, and bore testimony of his merits as a man and his faith as a Christian.

Mrs. Sevilla Hayden was the daughter of Lester Brace, and died in July, 1870 ; she was one of the most efficient parishioners of St. Paul's, and devoted to the interests of the parish. She was the widow of the late Albert Hayden, who died on the overland route to California in 1849.

1872.

At the annual election on Easter Monday, April 1, 1872, the Rev. Dr. Shelton presiding, Charles W. Evans and William H. Walker were elected wardens, and L. C. Woodruff, S. G. Cornell, John Pease, Cyrus Clarke, Howard H. Baker, George S. Hazard, George F. Lee and George Beals, vestrymen.

At a subsequent meeting of the vestry on April 10th, John B. Seymour was appointed clerk, and James W. Sanford treasurer. The vestry levied a tax of twenty per cent. on the valuation of the pews, to pay the parish expenses for the coming year.

The clerk was directed to execute a note to the Rev. Dr. Shelton for \$1,850, with interest from April 1st, for the arrears of salary due him as rector.

The Rev. Charles L. Hutchins having resigned as the assistant rector of the parish, the resignation taking effect on April 1st, and having expressed his best wishes for the individual good and prosperity of the parish, the vestry reciprocated his kind words, and wished him abundant success in any field of labor to which he might be called. The sum of \$25 was appropriated to pay the traveling expenses of the Rev. Charles S. Hale to Buffalo, as the assistant minister of the parish.

The treasurer made his annual report, showing \$7,960.04 received for pew taxes and rents, and \$7,553.03 paid for parish expenses, and \$1,850 due to the Rev. Dr. Shelton ; unpaid pew rents and taxes \$1,385.71. Estimated expenses for the coming year \$7,145, including \$2,000 for the rector's salary and \$1,500 for the assistant rector.

It was understood that the assistant rector, who was unmarried, should board with the rector.

The rectory was mortgaged for \$7,500 to the Erie County Savings Bank, and \$1,161.70 was collected in church on Easter Sunday, March 31st, to pay other debts due by the parish. Said debts being in addition to the \$1,850 due to the rector.

Eliza, wife of John Pease, died in October, 1872, at the age of fifty-four. She was the eldest daughter of the late James L. Barton, and Sarah Maria Barton, his wife. Mrs. Pease was one of the representative women of St. Paul's Church. In the obituary notice of her it is stated that "for nearly forty years she was a devoted member of the parish, and during all that time none were more prominent or active in good works as well inside the church as out of it. In every walk of life she was an excellent and exemplary woman. In her family, in the church, in the Sunday School and in society, she was always active, useful and influential for good ; she worked without ostentation, and seemed to be content with the consciousness of doing her duty." In the obituary notice of Mrs. Sarah Maria Barton, the mother of Mrs. Pease, who died in December, 1851, at the age of fifty-three, it was stated that "she had been a most valued and useful member of the church for more than twenty-five years, and a resident of Black Rock

and Buffalo for more than thirty-one years. Possessed of untiring industry and systematic frugality, which never descended into illiberality, her hand and heart were always open to the call of the necessities, and her house was the abode of hospitality and kindness. She was the mother of eleven children, seven of whom survived her."

At a meeting of the vestry, November 13, 1872, Hobart Weed, from the music committee, reported that the organ, which had been in use for twenty-one years, was in bad condition and a new one was required. The rector was authorized to appoint a committee to raise sufficient funds by subscription, and by the sale of the old organ, to purchase a new one in place of the same.

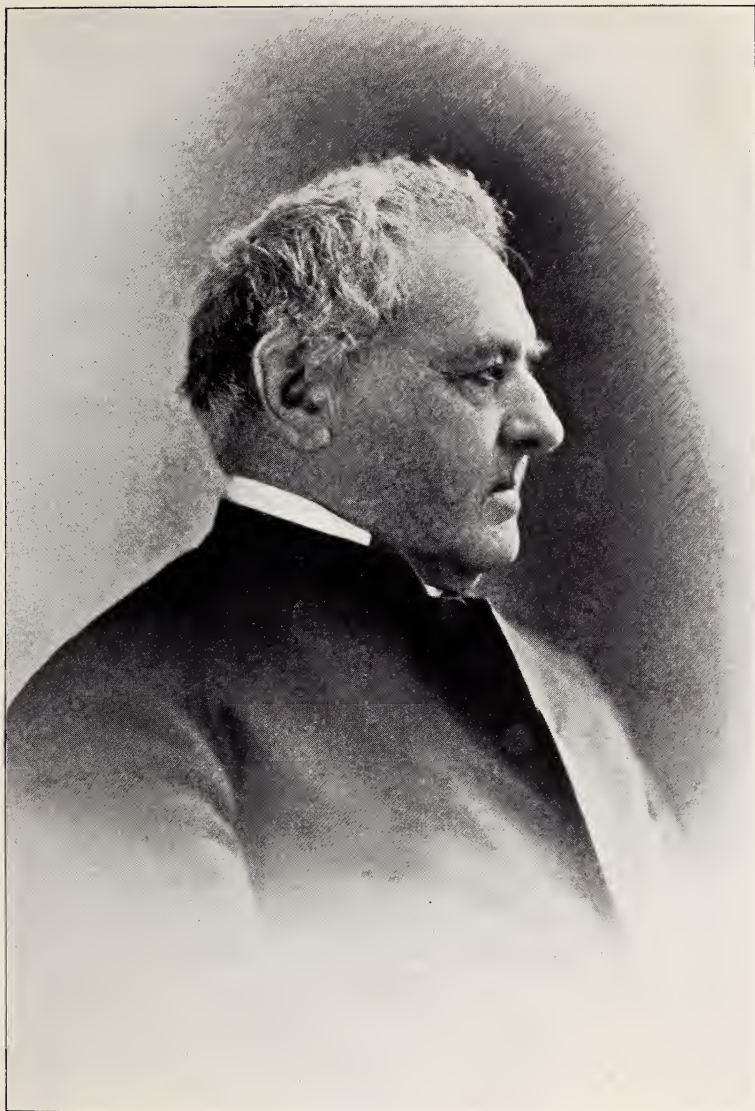
The vestry resolved that the salary of the rector be increased to \$3,500, out of which he was to pay the salary of the assistant minister.

1873.

At the annual election on Easter Monday, April 14, 1873, Rev. Dr. Shelton presiding, Charles W. Evans and S. G. Cornell were elected wardens, and L. C. Woodruff, Cyrus Clarke, William H. Walker, George S. Hazard, John Pease, George F. Lee, Howard H. Baker and George Beals, vestrymen.

At a subsequent meeting of the vestry on April 21st, John B. Seymour was appointed clerk, and James W. Sanford treasurer. The vestry levied a tax of twenty per cent. on the valuation of the pews to pay the parish expenses for the ensuing year.

The vestry returned their thanks to Hobart Weed and Dr. Daboll for their services on the music committee, and \$1,700 was appropriated to pay for the music for the coming year. William H. Walker and Howard H. Baker, from the organ committee, reported that they had obtained subscriptions from forty-five members of the congregation amounting to \$6,555, and that a contract had been made with E. and G. G. Hook & Hastings of Boston, Mass., for a new organ, to cost \$7,500, they to take



THE REVEREND WILLIAM SHELTON, D. D., in his seventy-second year.
Born, September 11, 1798; Rector of St. Paul's Church, September 11, 1829, to
January 11, 1881; Honorary Rector until his death, October 11, 1883.

From a photograph taken by
W. J. Baker early in 1870.

the old organ at \$1,000, as part pay, the new organ to be in place by September 1, 1873. The vestry returned thanks to Rodney Kendrick for the very perfect and accurate ground plan of the church, presented by him.

The treasurer made his annual report, showing the receipts and disbursements to have been \$8,759.69 for the past year, \$982 due to the Rev. Dr. Shelton on last year's salary, and \$2,828.50 due for pew rents and taxes. Estimated expenses for the coming year \$7,600. The vestry returned thanks to James W. Sanford for the able and satisfactory manner in which he conducted the arduous duties of treasurer of the parish.

September 11th, Charles W. Evans, from the committee appointed in 1871 to complete the small tower on Church Street, also the stone crosses, finials, etc., reported that a contract was made with William S. Cass to complete the same for \$1,179, and that the work had been completed, in May, 1873, and had been paid for by thirteen members of the congregation.

The senior warden reported that he had contracted to have the church edifice thoroughly cleaned by August 25, 1873, for the sum of \$350, to be paid for by subscriptions.

In 1873, Ralph Williams died very suddenly. He was one of the oldest colored citizens of Buffalo, and had been the faithful and efficient sexton of St. Paul's for twenty years. He was attending to his duties at the church when seized with sudden illness, and died in the carriage in which he was being taken to his home.

1874.

At a meeting of the vestry, February 14, 1874, resolutions were adopted on the occasion of the death of George F. Lee, expressing the sorrow of the vestry at the death of their friend and associate, and their desire to place on record their grateful remembrance of his faithful and efficient services as a member of the vestry.

At the annual election on Easter Monday, April 13, 1874, the Rev. Dr. Shelton presiding, Charles W. Evans and William H. Walker were elected wardens, and L. C. Woodruff, George S. Hazard, Mark B. Moore, Howard H. Baker, George Beals, DeWitt C. Weed and Cyrus Clarke, vestrymen.

At a subsequent meeting of the vestry John B. Seymour was appointed clerk, and James W. Sanford treasurer.

The vestry levied a tax of twenty per cent. on the valuation of the pews, to pay the parish expenses for the coming year, and also resolved that the salary of the rector be \$4,000 per annum, and that he pay the assistant minister out of the said sum. The sum of \$1,800 was appropriated to pay for the church music for the coming year.

The treasurer reported that George Beals had donated the coal bill due by the parish to him since February 20, 1871, amounting to \$208. The treasurer also reported that \$1,850 was due to the rector for his salary to Easter, 1871, and \$1,077.33 for the same at Easter, 1874, and that \$2,790.98 was due to the parish for rents and taxes on the pews.

On March 8, 1874, Millard Fillmore, ex-President of the United States, died at his residence on Niagara Square, Buffalo, aged 74 years.

On March 12th the body was removed from the residence to St. Paul's Church, where, in the vestibule of the church, which was heavily draped with mourning, the remains lay in state from 10 A. M. until 1 P. M. A detachment of Company "D," Buffalo City Guard, acted as a guard of honor; they were relieved later by a detachment of the 1st U. S. Infantry.

The doors were thrown open to the public, and a continuous stream of people, entering by the Erie-street entrance and passing out on Pearl Street, viewed the body. At one o'clock the bells of St. Paul's rang out a solemn funeral peal, and shortly after two o'clock the funeral services were begun, the Rev. William Shelton, D. D., delivering the funeral sermon. The church was crowded to its utmost capacity, and the streets about the church were thronged by many thousands of people, who were unable to obtain admission.

The funeral was one of the most solemn and impressive ever held in the church.

1875.

At the annual election, March 29, 1875, Rev. Dr. Shelton presiding, Charles W. Evans and William H. Walker were elected wardens, and L. C. Woodruff, Cyrus Clarke, John Pease, George Beals, M. B. Moore, H. H. Baker, George S. Hazard and James Sweeney, vestrymen.*

At a subsequent meeting John B. Seymour was appointed clerk, and James W. Sanford treasurer. April 23, 1875, the vestry authorized St. Paul's Guild† to purchase the lot on Spruce Street, near Genesee Street, on which to erect the German mission church and school, the expenditure not to exceed \$2,000. June 4, 1875, it was reported to the vestry that the lot on Spruce Street had been purchased for \$1,800, \$400 paid in cash, and the bond and mortgage of St. Paul's Church given for \$1,400, and the building for the German mission thereon had been contracted for at \$1,500. It was formally opened for divine worship by the bishop on Sunday, August 1, 1875.

September 4, 1875, a committee was appointed to confer with Mr. Kip and request him to pay certain funds held by him for a former mission to the present German mission church.

* At Easter, 1875, the Rev. Charles S. Hale resigned as assistant minister of St. Paul's, and became the first rector of the new church of St. Mary's-on-the-Hill, on the corner of Prospect Avenue and Vermont Street, which was opened for the first time for divine service on Easter Sunday afternoon, March 28, 1875. The church was built mainly through the efforts and generosity of Mr. De Witt C. Weed, then one of the vestry of St. Paul's. The Rev. Mr. Hale was married to Mrs. Louisa Weed Stevens, only sister of Mr. Weed, in July, 1875. St. Paul's was without a regular assistant until November, 1875, when the Rev. S. Humphreys Gurteen accepted that position. The Rev. Dr. Hobart of Geneva and the Rev. Mr. Hughes of New York had supplied the pulpit and assisted Dr. Shelton through the summer months, the Rev. Mr. Hughes becoming rector of St. John's Church, Buffalo, in November, 1875.

Mr. Gurteen had been assistant minister at Trinity Church, Geneva, N. Y. He was ordained priest by Bishop Coxe in St. Paul's Church, Buffalo, in December, 1875.

† For historical sketch of St. Paul's Guild see appendix.

December 13, 1875, the treasurer of the organ fund reported subscriptions from forty-nine persons, amounting to \$7,125, to purchase the new organ for the church edifice.

August 30, 1875, John S. Ganson died in the 73d year of his age. Coming from Batavia to Buffalo in 1850, he was well known as a banker, being president and principal stockholder of the New York and Erie Bank up to the time of his death. He was a prominent member of St. Paul's parish, and a vestryman from 1854 to 1859 and again in 1861 and 1862. He was the father of Mrs. James Sweeney and of Mrs. William B. Depew.

1876.

February 9, 1876, the vestry was called to devise ways and means to pay off the debt incurred in refitting the Sunday-School room in the basement of the church, which had been done under the supervision of the assistant minister, the Rev. S. H. Gurteen. The subject was, after some discussion, referred to the wardens. February 17, 1876, the subject was again discussed but no action was taken. March 8, 1876, it was stated that a fund had been raised some time ago for the purpose of erecting a Sunday School building, which fund was deposited in the Erie County Savings Bank to the credit of the wardens. It was therefore resolved that the vestry borrow \$600 of the said funds, to be repaid in annual installments of \$50 each, with annual interest thereon, to be repaid to the wardens from the receipts from the receiving vault for the dead, in the basement of the church, which receipts had been heretofore applied for Sunday School purposes.

Elizabeth Staats Seymour died in March, 1876, aged sixty years. She was married in 1840 to Horatio Seymour, Jr., who died in 1872. From 1869 to 1876 she lost, in succession, her mother, her two sons, and her husband. Her uncle Jeremiah Staats, the last of the family, never married, and died May 4, 1887, at the advanced age of ninety-one. In her obituary notice, it is stated that Mrs. Seymour was a born philanthropist, and a womanly woman always. She courted neither



ST. PAUL'S AND GENERAL VIEW OF THE CITY.

Looking southeast from the tower of the unfinished City Hall in 1875. St. John's Church and Washington Street Baptist Church in distance.

Enlarged from a stereoscopic photograph
taken by C. L. Pond.

luxury nor repose ; rest was something impossible to her while she felt that her assistance was needed, and she was always ready to attend to her parish duties. She had been a parishioner of St. Paul's for forty years. Her funeral was largely attended from the church. She bequeathed \$500 to the parish for a memorial window in the Sunday-School building.

April 10, 1876, the vestry accepted the proposition of St. Paul's Church Guild to take charge of the church edifice, and to attend to the duties of the sexton, in keeping the same in proper order.

At the annual meeting April 17, 1876, the same wardens were elected, and L. C. Woodruff, Cyrus Clarke, John Pease, M. B. Moore, G. S. Hazard, H. H. Baker, D. C. Godwin and A. R. Davidson, vestrymen, John B. Seymour clerk, and J. W. Sanford treasurer.

The vestry subsequently appropriated \$1,800 for the music for the coming year.

A history of the parish of St. Paul's necessarily presupposes more or less mention of the parishioners, and, of course, those most mentioned would be those who administered its temporal affairs. It must not be supposed, however, that they alone gave tone to the parish life or alone guided its best interests. The most excellent and good Christian women of the parish were the ones who did the most, and who really gave tone, not only to the parish life, but to the social life of the parishioners, and yet their services and works were rarely written in the parish records ; but their good works in the Ladies' Society and particularly in the Sunday School, were of the greatest benefit to the parish, and especially so to the younger members. Their good influences lasted from generation to generation. In social life the women of the parish made social intercourse not only a pleasure, but useful and beneficial to its participants. The parish was conservative in all church observances and in daily life. The good principles which governed it were those inculcated by Dr. Shelton. He taught all the parishioners, particularly the younger ones, that the prayer book, next to the Bible, was the best of all books, that the sacraments were

not to be lightly regarded, but faithfully observed. He sought so to instill precept on precept as to give life and nourishment to the inner life, and his sermons were mostly of that character; he was rarely eloquent in them, but sought to instruct the people by calm reasoning rather than by eloquence. He was so honest and straightforward, not only in his church life, but in his daily walks, that his people learned to place full reliance on him, and to be governed by his good counsels. His congregation during fifty years of his ministry in St. Paul's was composed of all sorts and conditions of men, but such was his power of adaptation that he reconciled all adverse tendencies, and, as it were, so cultivated their inner nature as to conduce not only to their own good but to the best interests of the parish. He said in one of his sermons that a good churchman is good in all things; that is, good churchmanship gives a right judgment in all things. He taught that a neglect and disuse of religious duties would tend to the decay of the spiritual life, and an entire neglect and disuse end in barbarism. He himself was a manly, straightforward and consistent churchman, and, by his conversation and attentions to the daily duties of life, taught his congregation to be the same. His rich and full voice, so often heard in all the church services and in the reading of the Scripture lessons, will long be remembered.

December 14, 1876, the vestry adopted resolutions relative to the death of DeWitt C. Weed, for many years treasurer of the parish and one of the vestry. It was resolved that he was always among the foremost in his devotion to the interests of the parish, and a constant and large contributor to its support, and that his Christian character, his devout and regular attendance upon Divine worship, his unaffected piety, his probity and sterling worth, will always be remembered, and his example will remain a precious legacy to his family, to his friends and all who knew him.

DeWitt C. Weed died November 16, 1876. He was born in Buffalo September 16, 1824, and was the eldest son of the late Thaddeus and Louisa Chapin Weed. His father, Thaddeus Weed, was an old and

valued citizen of Buffalo, at one time the principal hardware merchant of the city, the Weed Hardware Store on the north-west corner of Main and Swan streets being still prominent. His mother was a daughter of Dr. Cyrenius Chapin, one of the pioneers of Buffalo, and one of its brave defenders at its burning by the British in 1813.

The family have been connected with St. Paul's parish almost since its foundation.

DeWitt C. Weed was from early youth an active member of St. Paul's; in 1847 and after, one of the "junior vestry," and prominent in working for the building of the new church. He was on the first building committee in 1849, and on that of 1867 and 1870; a member of the vestry in 1856, 1857, 1863 and 1874, and treasurer of the parish from 1858 to 1870, resigning in 1871. He was, to all intents and purposes, the founder of the church of St. Mary's-on-the-Hill, which was not far from his home on Connecticut Street.

DeWitt C. Weed married, June 2, 1853, Miss Lucy Kimberley, second daughter of John L. Kimberley. Mrs. Weed survives him, also two daughters and a son.

1877.

Edwin Hurlbert died in January, 1877. He was a vestryman in St. Paul's in 1865 and 1866, and was one of the building committee in the construction of the spire on the main tower. His intelligent supervision and almost constant attention to the details of the architect's plans resulted in the graceful and well-proportioned spire of our beautiful church edifice.

February 24, 1877, the vestry met, the Rev. Dr. Shelton in the chair. It was stated that the object of the meeting was for the purpose of considering the propriety of electing the assistant, the Rev. S. H. Gurteen as assistant rector of St. Paul's Church. Permission was given the Rev. Mr. Gurteen to extend the organ loft four feet forward and to place a chancel organ over the vestry room.

March 6, 1877, the vestry passed the resolution that the Rev. S. H. Gurteen be elected the assistant rector of the parish and that his salary be \$2,500 per annum, and that the salary of the Rev. Dr. Shelton as the rector be \$1,000 per annum.

March 14, 1877, it was reported to the vestry that Mr. Kip declined to give up the funds in his hands, contributed for a former mission to the present German mission.

April 2, 1877, at the annual election, Rev. Dr. Shelton presiding, C. W. Evans and W. H. Walker were elected wardens, and Cyrus Clarke, L. C. Woodruff, John Pease, G. S. Hazard, M. B. Moore, H. H. Baker, Dr. A. R. Davidson and A. P. Thompson, vestrymen; April 16th, J. B. Seymour was appointed clerk, and J. W. Sanford treasurer.

September 7, 1877, George B. Dudley was elected clerk of the vestry in place of John B. Seymour, deceased. The vestry passed resolutions relative to the death of John B. Seymour, late clerk of the vestry, and placed on record their appreciation of the faithful manner in which he had discharged the duties of his office, and bore testimony to his many excellent qualities, and tendered to his widow and family the assurances of their deep sympathy in their irreparable loss. The vestry agreed that the parish should pay \$280 per annum for the support of the Episcopate.

1878.

March 28, 1878, the rector called the attention of the vestry to a call that the Rev. S. H. Gurteen, the assistant rector, had received from Emmanuel Church in Boston, Mass.

March 30, 1878, the vestry requested the Legislature of the State of New York to pass an act in regard to the powers of an associate rector of St. Paul's Church, and also passed a resolution that the official relations of the Rev. Mr. Gurteen be the same and declared to be associate rector, and that his salary be \$4,000 per annum from and after April 1, 1878, and that he be requested to organize a full choral

service for St. Paul's Church to be used for each Sunday evening service, and authorized to make such alterations in the chancel as he may deem necessary for that purpose.

At the annual election, April 22, 1878, the Rev. Dr. Shelton presiding, Charles W. Evans and William H. Walker were elected wardens, and Cyrus Clarke, L. C. Woodruff, John Pease, G. S. Hazard, Mark B. Moore, Howard H. Baker, Dr. A. R. Davidson and A. Porter Thompson, vestrymen. George B. Dudley was appointed clerk, and James W. Sanford treasurer.

1879.

Elijah Ford, formerly one of the vestry, died in March, 1879, at the age of seventy-four. He took great interest in the construction of the church edifice, and his legal advice and services were of much value to the vestry, and were freely given in addition to his liberal pecuniary contributions.

April 14, 1879, at the annual election, Rev. Dr. Shelton presiding, C. W. Evans and W. H. Walker were elected wardens, and John Pease, Dr. A. R. Davidson, L. C. Woodruff, G. S. Hazard, A. P. Thompson, M. B. Moore and Cyrus Clarke, vestrymen;* William Y. Warren was appointed clerk, and J. W. Sanford treasurer.

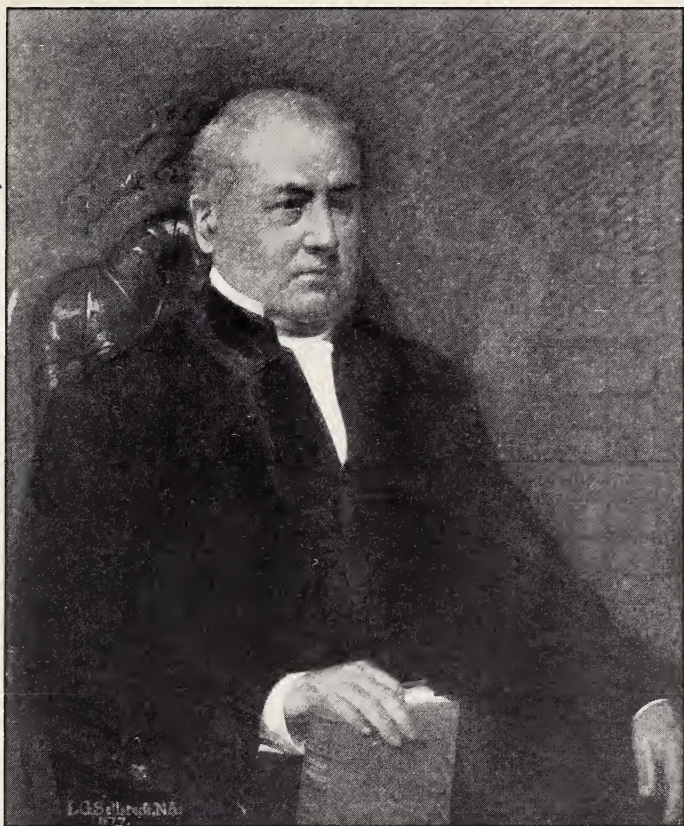
May 12, 1879, the estimated receipts of the parish being much less than the proposed expenditures, the vestry fixed the salary of the rector at \$1,000 and the associate rector at \$2,500 for the year, from April 1, 1879, to April 1, 1880, and for the music appropriated \$1,500 per annum; but it was subsequently agreed that the salary of the associate rector be fixed at \$3,000, if satisfactory to him, instead of the \$4,000 as was appropriated on March 30, 1878.

* This election resulted in a tie for the position of eighth vestryman between Messrs. Howard H. Baker and Sheldon T. Viele. By mutual agreement, a new election was not held to vote off this tie, and the vestry consequently continued throughout the year with seven vestrymen instead of eight.

July 10, 1879, the vestry resolved, that as on the 11th of September, 1879, the Rev. Dr. Shelton would have completed the 50th year of his services as rector, it was fitting that such an unusual event in the annals of the church in the United States should be marked by some suitable action on the part of the parish; a committee was appointed to take such steps as were suitable to the proper observance of the anniversary. A communication was received from the Rev. S. H. Gurteen declining to accept a less salary than \$4,000 per annum. The vestry resolved that a mortgage of \$1,500 be executed on the rectory, in order to pay Mr. Gurteen the \$4,000 per annum, and Mr. Gurteen agreed on his part to accept \$2,500 for the year from April 1, 1879, to April 1, 1880.

In a communication from Mr. George Alfred Stringer, to the "Church Kalendar," it is stated that the "fiftieth anniversary of the Rev. Dr. Shelton's pastorate was a memorable occasion. Among the dignitaries of the church present were the Rt. Rev. A. Cleveland Coxe, Bishop of the Diocese; the Rt. Rev. John C. Talbot, Bishop of Indiana; the Rt. Rev. Dr. Fuller, Lord Bishop of Niagara, Ont., and others. It was on this occasion that Dr. Shelton withdrew from the active pastorate of the church. During the week that followed several notable gatherings were held, all commemorative of his half century of service in St. Paul's parish. At a ministers' meeting, composed of thirty Buffalo clergymen of different denominations, formal congratulations addressed to Dr. Shelton were adopted. A reception was held at the rectory, September 15th, at which the Guild of St. Paul's Church presented Dr. Shelton with a large portrait of himself, painted by Mr. Sellstedt, Dr. A. R. Davidson making the presentation address.

. . . . "On this occasion the Rev. Dr. Shelton preached a sermon, in the course of which he said:—'Our good predecessors reared this parish when opulence, as it is now seen, had no existence here. The costly vehicles which now fill our streets, the palatial houses of our merchants, were then unknown. They lived, if not in houses



THE REVEREND DOCTOR SHELTON, IN HIS 80th YEAR.
Presented by St. Paul's Guild to Dr. Shelton in 1879, on the Fiftieth Anniversary
of his Rectorate ; bequeathed by him to St. Paul's, and
now in the Parish House. (See page 124.)

From the Painting by L. G. Sellstedt, N. A., 1877.

of hewn logs of the forest, yet in habitations which would now be eschewed. And as late as my own day the natives of the forest had their houses upon the borders of the village, and some of them, with their chiefs and great men, were often seen in our streets.'—Great must have been the contrast to the venerable rector, as he stood on that proud day in the pulpit of the beautiful church, whose building was a large part of his life-work, and looked down upon the large and attentive congregation. Great *was* the contrast and great *was* his gratitude, as he looked back to the slender beginning, when he preached his first sermon in the old frame church of St. Paul's to the forty-five families who then constituted the parish. His name and work are indissolubly connected with the entire history of the city of Buffalo." Dr. Shelton was that year chosen a delegate to the General Convention.

December 30, 1879, it was reported to the vestry that Mr. Henry Kip had paid over the funds in his hands to be applied to the payment of the mortgage debt on the German Mission Church, and the thanks of the vestry were thereupon tendered to Mr. Kip.

1880.

The majority of the vestries of 1877, 1878 and 1879 were in favor of the measures advocated by the Rev. S. H. Gurteen, the assistant minister, but it was not fully known what all those measures really were. One of them, however, was quite revolutionary in its character, which was to have an associate rector—two rectors instead of one, two heads of the parish instead of one—and on March 30, 1878, the vestry actually passed the measure, and, to make it legal and binding, procured an act to be passed by the Legislature of the State of New York in 1878 ratifying and confirming the same. Mr. Walker, the junior warden, took legal advice on the subject and found that such an act could be set aside by the Court.

There was a quiet but strong opposition in the congregation to Mr. Gurteen and his adherents, and at the annual election of wardens and vestrymen on Easter Monday, March 29, 1880, quite a large number of the voters assembled in the church edifice. Dr. Shelton, as the rector, presided at the meeting, and appointed tellers to receive and count the votes. The result of the election was a complete triumph of the conservative element in the congregation, and effectually silenced those opposed to Dr. Shelton. There were 135 votes cast, much larger in number than ever before. The average majority was about 90, and the following persons were elected : Charles W. Evans and William H. Walker, wardens ; John Pease, A. Porter Thompson, Albert J. Barnard, Dr. A. R. Davidson, Henry R. Howland, George A. Stringer, Howard H. Baker and Dr. Henry R. Hopkins, vestrymen. William Y. Warren was appointed clerk, and James W. Sanford treasurer.

At a meeting of the vestry, April 3, 1880, the resolutions formerly passed constituting the Rev. S. H. Gurteen an assistant rector and associate rector, were revoked, rescinded and annulled, and it was resolved that all connection of the Rev. S. H. Gurteen with St. Paul's Church and parish "be and the same is wholly terminated and ended."

May 6, 1880, William Y. Warren having resigned as clerk of the vestry, Theodore F. Welch was appointed to that office.

The Rev. Dr. Shelton recommended the Rev. Charles L. Hutchins to be the associate minister of the parish, and the vestry approved of his nomination. June 29, 1880, the Rev. Mr. Gurteen addressed a communication to the vestry, stating that he had accepted a call to Trinity Church, Toledo, Ohio, and resigned his office as associate rector of St. Paul's Church, from and after September 1, 1880. This communication was laid on the table. The Rev. Mr. Hutchins declined the position of associate minister. The Rev. J. W. Craig was invited to the position for three months, but illness prevented his acceptance.

July 29, 1880, the Rev. Mr. Douglass of Trinity Church, New York, was invited to be the assistant minister of St. Paul's Church, but

declined. September 9, 1880, the Rev. Dr. Shelton stated to the vestry that he had before determined to do away with the intoning of the prayers in the church services, but that he had found that the children had become very much attached to the service as it was, and in view of all the circumstances he deemed it wise not to make any changes against the wishes of a great many, as would be the case. He said he would have no objection to the chanting of the Creed, the Psalms, the Glorias and the Amen, but he thought the intoning of the prayers might be dispensed with. However, under the circumstances, he would withdraw all opposition from that time to the service as now conducted in that respect.

It was resolved by the vestry that the interests of the church and the interests of the Sunday-School required the efficient maintenance of a full choral service.

1881.

January 11, 1881, the Rev. Dr. Shelton called the vestry together and communicated to them his resignation as the rector of the parish, in the following letter read by him :

BUFFALO, January 11, 1881.

I have asked you as a vestry to meet me this evening that I might resign the position I have so long held as rector of St. Paul's Church.

I do this from a sense of duty, considering that my day of usefulness, from age and infirmities, is essentially passed away. I wish to add that I consider you have borne with me in my great age longer than others would have done in this selfish and sordid age. But you will understand that I have not lost my interest in the parish nor with the individuals composing it. You will also bear in mind that I have no distrust, neither is there any want of the affectionate regard which I have so long had for every one of you. It is simply because I am sure that I promote the best interests, the peace and happiness as well as prosperity of the congregation by the act I now perform. But it is quite impossible for me to free myself from a situation of such grave importance without grief and distress.

My parish, which I now relinquish, has been to me my only care and the ceaseless object of interest for more than fifty-one years. It has always been a prosperous,

united and happy body of Christians. My many defects and infirmities have been borne with a uniform and kindly forbearance, and it has been at all times generous, kind and considerate.

I need not say that I have steadily inculcated the great and grand doctrines of the Christian religion according to the Catholic or universal teachings of the Church as expressed in her creeds, in her liturgy and in her history. Private opinion has had no weight.

The changing opinions and views, both of doctrines and practice of others, have not been followed, because I have believed the Church to be supreme and infinitely above all novelties, both in practice and in doctrine.

You have ever heard this great and fundamental truth, that God made and fashioned and gave authority, as well as all truth which is necessary to salvation, to the Church, as He did to the movements of the heavenly bodies, which He first formed and then put in motion and gave them laws which were to last as long as they had being.

I need not say that I have cherished these views sacredly, believing in them notwithstanding the denials, the errors, the confusion of the religious world, all of which would come to an end if these views were adopted. I do not desire to express my great humility, which is felt when I look upon the errors and mistakes of a long life now soon to end. But I wish to say that your indulgence, and that of those who have gone before you, have had much to do with the prosperity and harmony of the church, both in the past and the present.

I must trust that God will pardon what has been done so imperfectly, considering that He has intrusted so many and great and sacred duties to earthen vessels.

Without intending to go more minutely into all that can be said, I respectfully subscribe myself as your old and long-tried friend.

WILLIAM SHELTON.

The reading of the letter called forth many strong and earnest expressions of love and affection to the Doctor, and the following resolutions were unanimously adopted :

WHEREAS, The Rev. William Shelton, D. D., has, in consequence of advancing years and the infirmities of age, presented to the vestry his resignation of the rectorship of St. Paul's Church ; therefore,

Resolved, That we receive this announcement with profound sorrow, but we recognize in it the same devotion to the church and to the parish which has always characterized the action of our revered pastor and friend.

Resolved, That in accepting this resignation we do so with the earnest hope and wish that Dr. Shelton, as honorary rector of the parish, will remain with us so long



THE REVEREND DOCTOR SHELTON IN THE CHANCEL OF ST. PAUL'S.
February, 1881, in his 83d year.

From a photograph by H. McMichael.

as life shall last. That he will continue to occupy the rectory endeared to him, to his family and to ourselves, by so many sacred associations — that he will go in and out among us, dispensing the holy offices of religion as health and strength may permit.

Resolved, That we wish to express, however feebly and imperfectly, our appreciation of the great ability, the noble and generous conduct, and, above all, the Christian faith and earnestness, as well as the marvelous fidelity to the poor, the sick, and the afflicted, which for more than fifty years have been exemplified by the Rev. Dr. Shelton in this parish. Whenever any effort was to be made involving self-sacrifice, he has always led the way with a courage and liberality which have ensured success. By the vestry and the congregation these qualities and these sacrifices can never be forgotten. They will remain the chiefest treasures we possess, and they will leave an impression upon this parish which will not be effaced.

Resolved, That the clerk of the vestry and other proper officers of St. Paul's parish be and are hereby instructed to execute to the Rev. Dr. Shelton a life lease of the rectory.

Resolved, That no clergyman shall be called to the rectorship of this parish without the free and hearty concurrence and consent of the Rev. Dr. Shelton.

The following letter was addressed to the Rev. Dr. Shelton by the Bishop of Western New York :

My Dear Dr. Shelton :—

SEE-HOUSE, BUFFALO, January 12, 1881.

On reaching home this morning I learned of your resignation, and read the interesting correspondence in "The Express."

It is a correspondence highly creditable to all concerned. On your part, you retire, prompted only by your own anxieties for the welfare of your beloved St. Paul's, in view of abated physical strength ; but every word of your letter is vigorous proof of an intellect unimpaired, and rings with the characteristic tone of your life-long testimony for Christ and His Church. I thank you for such a letter ; it will be read throughout the land, by churchmen generally, with feelings of honorable pride in a rectorship extended through half a century, and laid down with such dignity, while yet there is promise of years of remaining usefulness among those who have grown up under your pastoral care.

And on the part of your people, what a testimony to your fidelity and to their appreciation of your life and character ! I was pleased with their tribute to your spirit of devotion to the Master. That you are still to be with them ; still to be seen in your place a pastor and priest ; still to reside in the rectory, going in and out among a whole community that delight to do you honor : all this deprives the event of the pang inseparable from such changes as involve seeing the face of a friend no more.

And I thank God, in these days of fickle fashions and caprices, that to St. Paul's parish will ever belong the credit of such a protracted record. More than fifty years, and only one rector! Six-and-thirty periods like this would reach back to the days of the Apostles. May every blessing attend the residue of your ministry and your life. Accept my assurance that I count it an honor to subscribe myself,

Rev. and dear sir, your friend and diocesan,

TO REV. DR. SHELTON, ETC.

A CLEVELAND COXE.

The following editorial appeared in the *Buffalo Courier* of January 12, 1881:

THE RETIRACY OF DR. SHELTON.

"Rev. Wm. Shelton, D. D., the veteran rector of St. Paul's, retires from his charge after having officiated in the same pulpit for fifty-one years; and the love and esteem of his parishioners and all others who know him follow him into retiracy. His advanced age entitles him to the rest he has for some years sought. As a minister of the gospel and a man, he has met his obligations faithfully and well. A man of great physical and mental stamina; strong willed, independent and aggressive; broad and liberal in his views, he has always been known alike for his fearlessness and honesty and his devotion to his church. He has fought the battle of life with rare courage — but few men have ever been better equipped for it; and he lays down his armor like a true soldier, conscious that he has never dishonored his cause. In the history of the city he has been a grand old landmark, which, once removed, can never be replaced; but he is with us still, in good health, and in the full possession of his faculties; and that he may be spared to us these many years, is our sincerest wish."

April 12, 1881, at a meeting of the vestry, it was stated that the parish owed a floating debt. It was resolved that \$1,200 be paid to the Rev. Dr. Ingersoll for his officiating in the church services for the past year. The wardens reported that the Rev. Mr. Gurteen had sued the parish for \$625 for past services, but it was contended that nothing was due him, and the suit was not prosecuted.

April 18, 1881, at the annual election, Charles W. Evans and William H. Walker were elected wardens, and John Pease, A. Porter Thompson, A. J. Barnard, Dr. A. R. Davidson, George A. Stringer, Henry R. Howland, Howard H. Baker and Dr. Henry R. Hopkins, vestrymen; Theodore F. Welch was appointed clerk, and James W. Sanford treasurer.

June 25, 1881, the committee appointed in 1878 to ascertain the then indebtedness of the parish and to obtain subscriptions for the payment therefor, reported to the vestry that there was due at Easter, 1878 :

To the Rev. Dr. Shelton, for arrears of salary,	\$5,237.95
To the mortgage on the parsonage,	4,700.00
Other indebtedness,	2,488.27
	<u>\$12,426.22</u>

The committee reported that subscriptions had been made to pay the same, as follows :

Rev. Dr. Shelton,	\$5,000.00	Cyrus Clarke Vandeventer,	\$100.00
William H. Walker,	1,000.00	M. Powers Fillmore,	100.00
Charles W. Evans,	500.00	G. A. Hibbard,	100.00
A. Porter Thompson,	500.00	Wm. Meadows,	100.00
G. S. Hazard,	500.00	F. W. Scott,	100.00
S. G. Cornell,	500.00	Esther M. Squier,	100.00
L. C. Woodruff,	500.00	G. A. Stringer,	100.00
J. L. Kimberly,	250.00	Mrs. G. F. Lee,	75.00
George N. Burwell,	200.00	Frank Kimberly,	50.00
George E. Hayes,	200.00	Gertrude S. Talcott,	50.00
Mrs. G. H. Bryant,	200.00	Agnes Squier,	50.00
In memory of Carlos Cobb, by		I. R. Brayton,	50.00
his daughter,	200.00	John Pease,	50.00
Lætitia P. Viele,	200.00	A. R. Davidson,	50.00
Agnes Warren,	150.00	James Sweeney,	50.00
The Misses Kimberly,	150.00	J. C. Nagel,	50.00
Andrew Brown,	125.00	H. R. Howland,	50.00
Cyrus Clarke,	100.00	E. L. Kimberly,	25.00
J. F. Demarest,	100.00	E. S. Warren,	25.00
William H. Glenny, Jr.,	100.00	Daniel Penfield,	25.00
George Meacham,	100.00	C. G. Curtiss,	25.00
M. B. Moore,	100.00	C. M. Howe,	25.00
G. A. Scroggs,	100.00	O. B. Howe,	25.00
T. Guilford Smith,	100.00	Howard H. Baker,	25.00
H. R. Hopkins,	100.00	Mrs. J. L. Talcott,	25.00
Sheldon T. Viele,	100.00	Henry Bull,	25.00
William K. Allen,	100.00	Mrs. J. G. Guenther,	25.00

Mary E. Walker,	\$25.00	Stephen Walker,	\$6.25
Edward Dows,	20.00	Mrs. Brent,	5.00
M. S. Burns,	15.00	T. D. Sheridan,	5.00
C. K. Remington,	15.88	William Johnson,	5.00
S. L. Porter,	15.00	Miss H. M. Abel,	5.00
Sanford C. McKnight,	10.00	Mary A. Coit,	5.00
William Savage,	10.00	W. Y. Warren,	3.00
Mrs. B. F. Smith,	10.00	J. M. Haight,	3.75
		Total,	\$12,808.88
Collection, Easter, 1878,			119.93
Total collected, up to June 25, 1881, on above indebtedness,			\$12,928.81

The committee reported that they had paid all of the above indebtedness of \$12,426.22, and several small items, and in addition had paid \$490 on the principal of the new \$1,500 mortgage, which had been placed by the vestry on the rectory since the organization of the committee, leaving a present indebtedness on the said mortgage of \$1,010.

Mrs. Eliza Hamilton, widow of Henry Hamilton, and one of the oldest residents of Buffalo, died in October, 1881, in the seventy-seventh year of her age. Henry Hamilton was one of the vestry, and also one of the wardens of St. Paul's, and died in September, 1852, aged fifty-five. Benjamin B. Hamilton of Buffalo, and Claude Hamilton of San Francisco, and Caroline, widow of the late Frank E. Coit, survived their mother. Mrs. Hamilton was a parishioner of St. Paul's for nearly sixty years.

October 29, 1881, the vestry resolved to tender a call to the Rev. Chauncy C. Williams of Augusta, Georgia, to be the rector of St. Paul's Church, at a salary of \$4,000 and an allowance of \$500 for the expenses of his removal to Buffalo.

December 3, 1881, the vestry agreed to have a platform placed in part of the chancel, and to extend the chancel floor so as to accommodate the surpliced choir.

1882.

January 7, 1882, the committee reported that the Rev. Mr. Williams had visited the parish, and that he had been generally liked, but had declined the call for the reason that his wife's health rendered it necessary to remain in a warm climate.

In the latter part of January, 1882, the vestry called the Rev. John W. Brown, D. D., the then rector of Trinity Church in Cleveland, Ohio, to the rectorship of St. Paul's, Buffalo. He had visited Buffalo and preached in St. Paul's on Sunday, January 30, 1881, and was very acceptable to the congregation, but his people in Cleveland were very unwilling to have him leave that city. Under certain circumstances, as improved parish accommodations, he concluded to remain with them, but subsequently these improvements were not made.

At a meeting of the vestry, February 11, 1882, the committee having in charge the selection of a new rector, reported that they had visited Detroit, and were pleased with the Rev. Dr. Worthington of that city. He accepted their invitation to visit St. Paul's in Buffalo, and officiated and preached one Sunday, but gave no encouragement that he would accept a call, as influential members of his own congregation wished him to remain in Detroit. He was afterwards elected Bishop of the Diocese of Nebraska.

Mr. Wm. H. Walker of the Finance Committee stated to the vestry that, including the mortgage on the rectory, the parish would be in debt at Easter, 1882, only in about the sum of \$1,400, and that \$600 was already pledged towards paying this sum, provided the entire amount were raised by Easter.

February, 1882, \$500—bequest for a memorial window in the Sunday School—was paid to the vestry, by the executor of Mrs. Elizabeth Staats Seymour.

Some years previous to her making the bequest, a Sunday-School building separate from the church was contemplated, and a consider-

able sum was provided for it ; but the project was finally abandoned and the money was used in fitting up the basement room under the church as a chapel and Sunday-School room. On the receipt of Mrs. Seymour's bequest, which was paid by her executor in February, 1882, the room was much enlarged at an expense of more than \$2,500, and made to communicate by a stairway with the interior of the church ; an additional window was cut in the northerly end of the stone foundation on Erie Street, and in it was placed the memorial window to the deceased sons of Mrs. Seymour. The window not only beautified the chapel and Sunday School, but was also very useful for light and ventilation. The vestry passed a resolution on February 11, 1882, of its desire to put on record its appreciation of the gift from one who was for many years an honored and beloved member of the parish.

The Rev. Dr. Courtland Whitehead of Bethlehem, Pennsylvania, having received an informal call to the rectorship, visited and officiated at St. Paul's Church on Sunday, February 27, 1882. His sermon was very acceptable to the congregation, but, after giving the subject mature deliberation, he declined the position. He was afterwards elected Bishop of Pittsburg, Pennsylvania, and removed to that city.

Dr. George E. Hayes, formerly one of the vestry, and a liberal contributor to the building of the church edifice, died in April, 1882, at the age of seventy-eight. He was one of the oldest members of St. Paul's Church, having come to Buffalo in 1829. He was twice married, his last wife surviving him. Harriet, his daughter by his first wife, married the Rev. Charles H. Smith, Rector of St. James' Church, Buffalo.

At the meeting of the vestry, April 1, 1882, held at the residence of William H. Walker, on Pearl Street, a communication was received from Mr. Charles G. Curtiss, making a memorial gift in memory of his deceased wife, the late Amelia Lent Curtiss, of a polished brass Litany desk. The vestry accepted it with

thanks, and directed it to be placed in its appropriate place near the chancel.*

At the same meeting of the vestry, on April 1, 1882, Mr. Walker stated that the revenue of the parish was very nearly \$6,000, and that the committee having in charge the selection of a rector, had again visited Cleveland for the purpose of consulting the Rev. Dr. Brown. After a full consultation with him the result was that he expressed his willingness to accept a call to the rectorship of St. Paul's parish; that thereupon they tendered him a call, on March 31, 1882, his salary to be \$6,000 per year, and that he had accepted the call. The vestry unanimously confirmed the action of Messrs. William H. Walker and Albert J. Barnard, composing the said committee.

The Rev. John W. Brown, D. D., was born in Baltimore, Md., July 7, 1837. The following short biography of him was published in one of the Buffalo papers :

"His father was a prominent citizen of the 'Monumental City,' and was for many years identified with its public interests. Dr. Brown received his early education in the schools of his native city, and afterwards pursued his studies at Dickinson Seminary, Williamsport, Pa. He graduated from this institution after completing the scientific course, having prepared himself for the profession of civil engineer, which calling he followed for several years. His inclinations, however, prompted him to return to the seminary and take up a course of Divinity. He first entered the Methodist ministry, where he remained for a short time, until his convictions led him to take orders in the Episcopal Church, which were given him by the late Bishop Whittingham of Maryland. His first parish was St. Ann's, Middletown, Del., where he was advanced to the priesthood. Thereafter, he was successively rector of parishes in Philadelphia, Detroit and Cleveland. He accepted a call to the rectorship of St. Paul's Church, Buffalo, in May, 1882, where his eloquence has since drawn large and devout congregations. Dr. Brown has always shown strong musical inclinations, and commenced his education in that art under Prof. Stoddart of Baltimore. Since that time he has continued his studies in this direction, devoting himself, however, more especially to church music. He was one of the founders of the Detroit Vocal Society, and afterwards president of the Cleveland Vocal Society, which, under his administration, held its first May Festival about five years ago."

* This memorial was destroyed with the church, May 10, 1888.

The Rev. Dr. Brown entered on the duties of his office, as rector of St. Paul's, on the fourth Sunday after Easter, May 7, 1882.

At the annual election on Easter Monday, April 10, 1882, William H. Walker presiding, the following persons were elected: Charles W. Evans and William H. Walker, wardens, and Messrs. John Pease, A. Porter Thompson, Howard H. Baker, Dr. Henry R. Hopkins, Dr. A. R. Davidson, Henry R. Howland, George A. Stringer and Albert J. Barnard, vestrymen.

At a subsequent meeting on April 22d, Theodore F. Welch was appointed clerk, and J. W. Sanford treasurer. The wardens reported that they had executed a life lease of the rectory, on Pearl Street to the Rev. Dr. Shelton. The vestry approved of their action. The treasurer reported that the sum of \$286 had been received during the past year from the use of the receiving vault in the basement of the church, for the burial of the dead. William H. Walker, one of the wardens, reported to the vestry that no indebtedness of any kind existed on the church property, which had not been the case for a period of more than twenty-five years.

At a meeting of the vestry, held at the residence of the Rev. Dr. Brown, the rector, No. 686 on the west side of Main Street, south of and near Tupper Street, on June 3, 1882, the finance committee reported that the estimated receipts for the year ending Easter, 1883, were: From pew rents, \$7,500; parish fund collections on Sundays, \$400; probable receipts from the receiving vault for the dead in the church basement, \$700—in all, \$8,600; and that the estimated expenditures were: The rector's salary, \$6,000; music, \$2,500; sexton, \$475; fuel, \$275; insurance, \$375; water and gas bills, \$250; taxes, \$200; incidental and other items, \$710—in all, \$10,785; leaving a deficiency of \$2,185, which would have to be provided for by contributions.

The Rev. Dr. Brown, the rector, called the attention of the vestry to the necessity that as soon as possible the parish should have a suitable rectory. A committee, consisting of Messrs. Walker, Barnard



THE REVEREND JOHN W. BROWN, D. D.
Rector of St. Paul's, May 7, 1882, to June 1, 1888.

From a crayon drawing made in 1888, by
Mrs. Persch von Ehrenberg. Now at the
Parish House.

and Hopkins, reported favorably, but after considerable delay the further consideration of the plan was indefinitely postponed and, early in 1883, the Rev. Dr. Brown purchased for himself the residence, No. 568, on the east side of Delaware Avenue, north of and near Allen Street, and removed to it in May, 1883.

June 3, 1882, it was resolved that the rector be requested to convey to the Rev. Dr. Ingersoll and the Rev. Mr. Bielby the thanks of the vestry for their services in St. Paul's Church during the vacancy in the rectorship, and also to convey to the Rev. Mr. Jones their thanks for his services.

At a meeting of the vestry on September 13, 1882, it was unanimously resolved that the following minutes be recorded, and that a copy be sent to the Rev. Dr. Shelton :

"The death of Mrs. Lucretia Stanley Shelton, the estimable wife of the honorary rector of this parish, who for more than half a century was its beloved pastor, merits from the vestry an especial recognition that she has been associated with St. Paul's parish from its beginning, and has ever been known as one of its most valuable and devoted members. In her most exemplary life she fully illustrated and confirmed the power and reality of our holy religion; her devotion to duty in all the ways of the Church, her gentleness, her unceasing benevolence, her generous hospitality, her forgetfulness of self for the welfare of others, with the other notable traits which adorned her Christian character, offered us an example most worthy to be followed. With this tribute of high esteem to the memory of one departed, we send our loving sympathy to the Rev. Dr. Shelton in his sore bereavement, and do assure him of our continued regard and affection, praying that divine strength and consolation may be granted to him during the closing years of his most useful and honored life."

Lucretia Stanley was born in Geneva, N. Y., July 21, 1798. She first married Stephen K. Grosvenor of Buffalo, N. Y. She was

married to the Rev. William Shelton, D. D., April 7, 1845. Mrs. Shelton died at the Rectory on Pearl Street, Buffalo, after a long and painful illness, September 6, 1882.

1883.

February 8, 1883, the vestry adopted suitable resolutions on the occasion of the sudden death of the Rev. Edward Ingersoll, D. D., for many years the rector of Trinity Church, Buffalo, and who served St. Paul's Church as minister in charge for more than two years during the vacancy in the rectorship. He died very suddenly, at eight o'clock in the evening of February 6th, in the parlor of the Church Home on Rhode Island Street, where he was a frequent visitor.

The resolutions of St. Paul's vestry were as follows:

"The Rev. Edward Ingersoll, D. D., now called to his rest, having served this parish as minister in charge for more than two years, during the vacancy of the rectorship, we hereby place on our records the following minute as a tribute to his memory:—

"In the death of the Rev. Dr. Ingersoll, the Church suffers the loss of one of her most excellent and devoted priests, who was remarked for the loveliness of his Christian character by all who knew him. He was truly a man of God.

"In his associations with St. Paul's Church we recall his kindly interest in her welfare and the quiet dignity of his presence among us. He was ever ready to discharge all the duties of his sacred office with sincerest fidelity, and his ministrations were most acceptable. He also endeared himself to the members of the parish by his long and intimate friendship with the beloved honorary rector, the Rev. Dr. Shelton."

Dr. Ingersoll was born in New Haven, Connecticut, November 26, 1810; graduated from Yale College in 1831, and received the degree of D. D. from Hobart College in 1856. He came to Trinity Church,

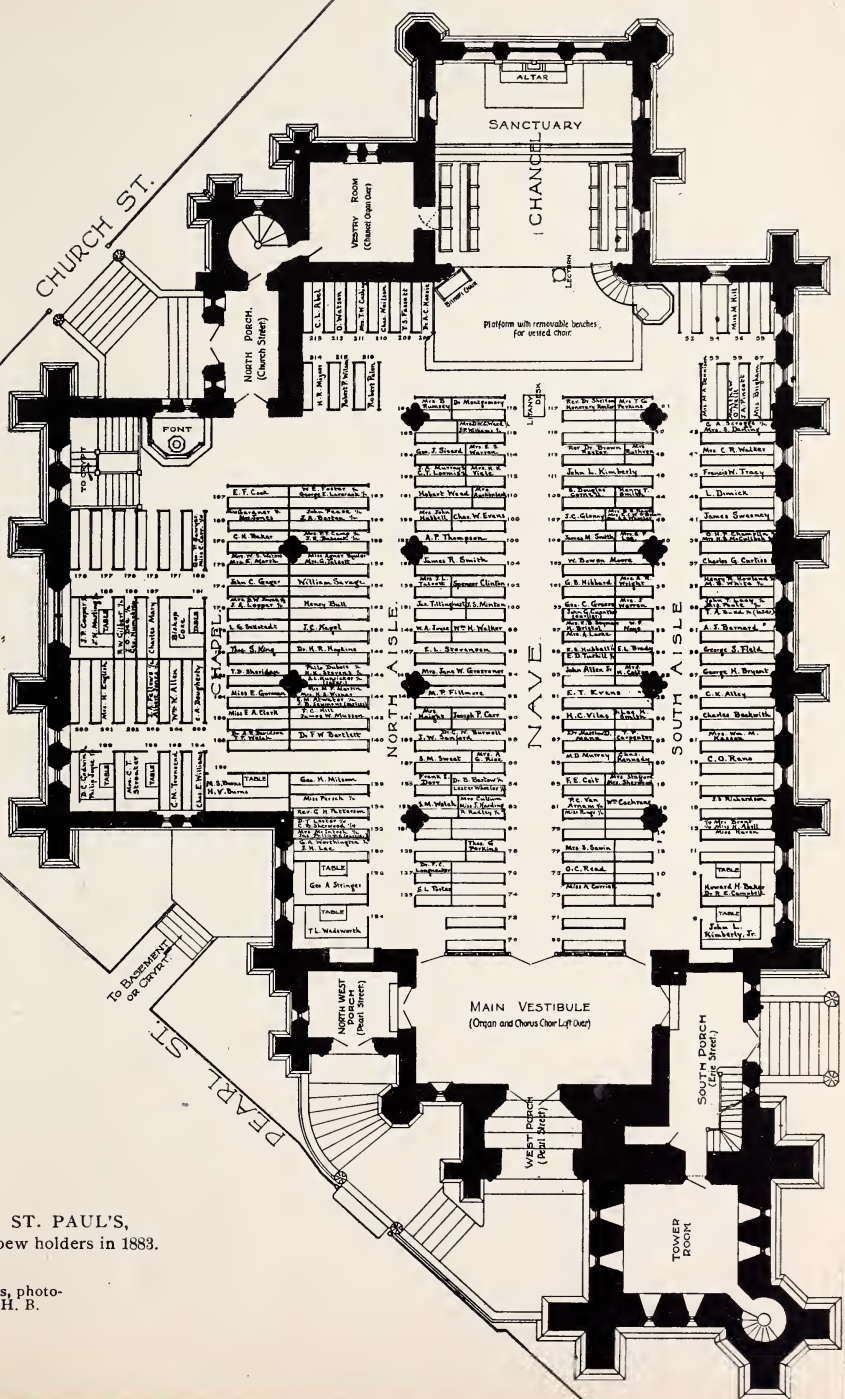
CHURCH ST.

ERIE ST.

PEARL ST.

PLAN OF ST. PAUL'S,
And names of pew holders in 1883.

Compiled from drawings, photographs, and records by G. H. B.



Buffalo, in 1844, succeeding in the rectorship the Rev. Dr. Hawkes, who was afterwards Bishop of Missouri. Dr. Ingersoll was rector of Trinity Church for a period of thirty years. Upon his retiracy from Trinity Church in 1874 he was for about two years in charge of St. Peter's Church, Niagara Falls; returning to Buffalo, he was elected rector emeritus of Trinity Church, and for some three years prior to his death he acted as chaplain of the Church Home. He was married at New Haven in 1836, to Catharine F. Seymour, daughter of Gordon Seymour. Mrs. Ingersoll died many years ago, but several sons survived Dr. Ingersoll.

Samuel G. Cornell died February 5, 1883. He was for many years connected with St. Paul's parish, and he was a member of the vestry from 1855 to 1857, again from 1863 until 1869, and in 1872; junior warden in 1870 and 1873, and one of the building committee of 1867 for the completion of the church edifice. He was also a trustee and a liberal supporter of Hobart College, Geneva, and was in many directions a representative man.

Mr. Cornell was born in Brooklyn, N. Y., July 28, 1808, and came to Buffalo in 1852. He was one of the founders and president of the Cornell Lead Company, which had, for many years, its manufactory on the north east corner of Virginia Street and Delaware Avenue; he resigned from the company in 1878, and lived for a time in New York City. Returning to Buffalo, he died February 5, 1883, at the home of his son, Mr. S. Douglas Cornell. In 1838, Mr. Cornell married Sarah, daughter of Major David B. Douglas, U. S. A., and grand-daughter of Andrew Ellicott of West Point, the first surveyor-general of the United States. Mrs. Cornell died in 1877.

At the annual election on Easter Monday, March 26, 1883, the Rev. John W. Brown, D. D., rector, presiding, the following persons were elected: Charles W. Evans and William H. Walker, wardens; John Pease, A. Porter Thompson, Howard H. Baker, Dr. Henry R. Hopkins, Dr. A. R. Davidson, Henry R. Howland, George A. Stringer and Albert J. Barnard, vestrymen.

March 31, 1883, T. F. Welch was appointed clerk, and J. W. Sanford treasurer. Hobart Weed, Edward C. Walker and Henry R. Hopkins were appointed the music committee. The treasurer's annual report and the report of the finance committee showed that all the obligations of the parish had been met, and that there was no debt of any kind. A tax of twenty per cent. was levied on the sold pews to defray the parish expenses for the ensuing year.

Russell H. Heywood, for many years the senior warden of St. Paul's Church, and a prominent resident of Buffalo, died at his residence near Sandusky, Ohio, in July, 1883, in the eighty-sixth year of his age. He was born near Worcester, Mass., September 20, 1797, and subsequently moved to Paris Hill, Oneida County, N. Y., and there married Sarah Wicks in 1824. He there first became identified with the Episcopal Church, and soon after removed to Buffalo and became an active member of St. Paul's Church. He was elected vestryman, afterwards junior warden, and subsequently senior warden. In 1829, he erected a spacious residence, with extensive grounds, near what is now the corner of Seneca and Wells streets, and resided there for some fifty years, until his removal to Ohio. His wife, Sarah, died in 1840, leaving him three sons and two daughters; but his daughter Sarah, the wife of President Folwell, of the University of Minnesota, was the only one of the five children who survived him. Mr. Heywood married his second wife, Harriet King, in 1846. She was the sister-in-law of the Rev. Dr. Hale, president of Hobart College, Geneva, N. Y., and died some two years previous to the death of her husband. Mr. Heywood was one of the largest contributors to the erection of the new church edifice of St. Paul's. His contributions exceeded \$7,000, and to him we are indebted for the beautiful black walnut which so enriches the interior of the edifice. In the obituary notice of him it is stated that he was a large and cheerful giver in public and private charity. At Venice, Ohio, he erected a most beautiful little church, as a memorial to his deceased children and their mother. This church he gave to the Diocese of Ohio. It was also stated that he pursued his

business with ardor, but was never a slave to it. He possessed the rare ability to leave his business when he went to his house to be the friend and companion of his children. The gain of a fortune never greatly elated him, and the loss of one never for a moment ruffled his composed and resolute mind. His funeral took place from St. Paul's Church, Buffalo, on July 23, 1883, on which day the vestry adopted suitable resolutions as a memorial of his many services to the parish.

A Brief Sketch of St. Paul's Church, Buffalo, in 1883.

*From the "Church Kalendar" of July 14, 1883.**

"The organization of the parish of St. Paul's Church took place at the house of Elias Ransom, in the then village of Buffalo, February 10, 1817. The Rev. Samuel Johnston, a missionary of the church for all the country west of the Genesee River, officiated on the occasion. The certificate of incorporation was signed by him and by George Badger and Jacob A. Barker.

Messrs. Erastus Granger and Isaac Q. Leake were the first wardens, and Messrs. Samuel Tupper, Sheldon Thompson, Elias Ransom, John G. Camp, Henry M. Campbell, John S. Larned, Jonas Harrison and Dr. Josiah Trowbridge were the first vestrymen.

The church edifice, a handsome frame building, was built in the Gothic style in 1819, on the lot given to the parish by the Holland Land Company, bounded by Main, Erie, Pearl and Church streets, and cost \$5,000. It was enlarged in 1828, at an expense of \$2,500. The enlarged building was 78 feet in length, 44 feet in width, and 24 feet in height to the square, and the height of the tower was 40 feet from the square. The Holland Land Company also gave to the parish, in 1826, one hundred acres of land near the lower village of Black Rock, which was sold by the vestry in 1844, and the proceeds of the sale applied to the purchase of the lot on Pearl Street, on which St. Paul's rectory was built in 1846, at a cost of \$8,000.

The first settled missionary pastor of the parish was the Rev. William A. Clark, in 1819 and 1820. He was succeeded by the Rev. Deodatus Babcock from 1820 to 1824, and the Rev. Addison Searle, from 1824 to 1828. The Rev. Reverard Kearney, in 1828, was followed by the Rev. William Shelton, who preached his first sermon, as rector, in the church on September 13, 1829. He was the first rector of the parish who received no support from the missionary fund, and faithfully served in St. Paul's for more than fifty years.

* This article was written for the *Kalendar* by the late Charles W. Evans.

Under his auspices the present stone church edifice was erected, in 1851. It is situated on the lot bounded by Erie, Church and Pearl streets. The lot is triangular in shape, the apex towards Main Street, and the edifice is cruciform, with the exception of there being no south transept. Such is the beauty of the design, having an entrance from each of the three streets, that, seen from any point, the part presented to the view appears to be the front.

The greatest length of the edifice is 175 feet, and the greatest width 94 feet. It is divided as follows: Nave, interior, length 84 feet, width 59 feet; transept, length 49 feet, width 28 feet; chancel, length 28 feet, width 24 feet; vestry-room, length 14 feet, width 12 feet. The tower, at the junction of Erie and Pearl streets, is of the following dimensions: Exterior length 40 feet; width, 39 feet; and the interior is 13 feet square. The entire height from the base line to the spire cross is about 274 feet, being but little, if any, less than that of Trinity Church, New York.

The church possesses a fine chime of ten bells, in the large tower, and a single bell in the small tower, costing in all about \$5,000. The spire is octagon, and there are large louver windows in the belfry, eighteen feet high to the apex of the arches. The smaller tower, on Church Street, is of the following dimensions: Base, 16 feet square; height of the tower section, 76 feet; and of the spire, 32 feet.

The walls of the chancel end are 43 feet, from the base line to the top of the cornice, and to the apex, 67 feet; on the Erie Street front 41 feet, and on Pearl Street 40 feet. The nave is 53 feet high on both sides, and to the extreme of the apex, 72 feet. The chancel window is a Gothic lancet-triplet, 28 feet wide and 39 feet to the apex of the arch, and is filled with fine, stained glass. The roof is an open timbered one of beautiful design, supported by two rows of large Gothic columns. The windows are all of the lancet form, filled with stained glass. In the basement is a Sunday-School room, also used as a chapel, with the entrance from Pearl Street; and in another part is a receiving vault for the dead. The exterior of the wall is laid with Medina red stone, and the interior with limestone and rubble work. The walls in some places are thickly overgrown with luxuriant, creeping ivy.

The interior walls are decorated with genuine fresco work, the design being burnt in on wet plaster, a method of work very uncommon, as yet, in the United States. The sittings accommodate about 1,200 persons, and the furniture throughout is of solid black walnut. The chancel stalls are massive and richly carved, with Gothic canopies and finials. The reredos, also of carved walnut, is beautifully decorated in gold and colors. St. Paul's is regarded as the Cathedral Church of the diocese, and contains the bishop's chair, which faces the nave at the entrance to the chancel; it is similar to the stalls in design and workmanship, although on a larger scale.

Among the different gifts to the church is a beautiful eagle lectern, of polished wrought brass and a memorial Litany desk, also of brass. The church has two fine organs, made by Hook & Hastings of Boston ; the larger one, in the organ loft at the west end of the nave, is used for the chorus choir at the morning service ; and the smaller one, in the chancel, furnishes the music for the surpliced choir at the afternoon service. The organ loft will accommodate a full orchestra and a chorus of sixty voices, and the beautiful rendering of the music, especially at the high festivals of the church, is well known.

The foundation was commenced September 3, 1849. The corner-stone was laid by Bishop De Lancey, June 12, 1850, and the edifice was consecrated by him, October 22, 1851, but was not fully completed until about the year 1873.

It has cost something over \$160,000, but this sum represents only a part of what the cost of such an edifice would be at the present time.

The whole work may be justly considered as a fitting monument to the untiring perseverance, zeal and industry of the Rev. Dr. Shelton, the rector, who witnessed the laying of the first foundation stone, the laying of the last stone on the tall spire of the main tower and the erection of the gilded cross thereon. The style of the architecture is early English Gothic ; the architect was the late Richard Upjohn, Sr. The structure has justly been called "Upjohn's Masterpiece," and is considered one of the finest specimens of Gothic architecture in the United States, the spire of the main tower being especially remarkable for its grace and symmetry.

Dr. Shelton resigned the rectorship of St. Paul's, and was made honorary rector, January 11, 1881 ; he was succeeded by the Rev. John W. Brown, D. D., who was elected by the vestry April 1, 1882, and assumed the duties of his office May 7, 1882. St. Paul's parish is entirely free from debt."

At a special meeting of the vestry, at the residence of William H. Walker, on October 11, 1883, in the absence of the rector, Charles W. Evans, senior warden, took the chair, and stated that the meeting had been called for the purpose of taking suitable action on the occasion of the death of the honorary rector, the Rev. Dr. Shelton, who died in Bridgeport, Conn., on Thursday, October 11, 1883, quietly amid the scenes of his earliest childhood, and surrounded by a few of his nearest relatives, in the old homestead in which he was born, over eighty-five years ago. The following preamble and resolutions were

offered, and, on motion, unanimously adopted. They were prepared by Mr. Stringer, one of the vestry :

WHEREAS, By the decease of the Rev. William Shelton, D. D., honorary rector of St. Paul's Church, we, in the Providence of God, are deprived of one who for more than fifty years was the rector of this parish, and who was ever foremost in promoting its welfare,

The rector, wardens and vestry not only sharing the common grief, but lamenting their own peculiar loss, desire to record their high estimate of his life ; and do, therefore,

Resolve, First, that in the death of our revered and life-long friend, the Rev. William Shelton, D. D., we mourn a character of high Christian excellence, of exalted nobleness and purity, of sterling honor, of self-sacrificing generosity, of unflinching courage, of singular affectionateness, and of a rare and tender constancy.

Springing naturally from such a character was his preëminent fearlessness in preaching and advocating the principles of the Church, in whose doctrines, worship, polity, and apostolical constitution he most thoroughly believed, so that we can most truly say that his trumpet gave no uncertain sound.

So evident was his spirit of habitual and earnest prayerfulness to those who were blessed with his intimate friendship that it seemed to them that he always felt the presence of God at all times and in all places.

The loving and gentle elements were so closely woven with his bolder and stronger traits that while he upheld and strengthened with his counsel he never failed to sympathize with his heart.

His life was given to the parish of St. Paul's, and the strong cords of affection which united him to it were interwoven with the very fibers of his being, and for its welfare he was willing to sacrifice his all.

He was always first in the alleviation of suffering, always the most sympathizing of friends, and people in every walk of life looked upon him with veneration.

In the character thus fully rounded and well balanced there was a native grandeur and strength of manhood, self-consecrated to God, which gave us the noble life of a man true and faithful to the end.

Resolved, Therefore, secondly, that we tender to the immediate relatives of the late Dr. Shelton the assurance of our profound and affectionate sympathy ; that a copy of these resolutions be transmitted to them, and that they be recorded on the register of the parish, and also be published in the city and church papers.

The remains of the late rector were brought from Bridgeport to Buffalo, being met at Batavia by a committee of the vestry, who

escorted them to the old rectory on Pearl Street, on October 12th, while the bells of St. Paul's were tolled.

The remains lay in state in the chancel of the church from 10 until 4 o'clock on Saturday, October 13th. During the six hours nearly 3,000 people looked upon his face; the largest attendance was at noon, but during the entire time the average was about 400 an hour — a fact that tells more eloquently than words of the love and esteem in which the venerable rector was held by his own people and the citizens at large.

About half past nine o'clock Dr. H. R. Hopkins, Dr. A. R. Davidson, Messrs. J. V. Carr, M. S. Burns, H. R. Howland, S. G. Walker and H. H. Baker bore the casket from the rectory on Pearl Street to the chancel of the church, where it was deposited on the bier. Clothed in full ecclesiastical robes of white, the face wearing a calm and life-like expression, the remains lay in a massive casket of English oak, highly polished but without ornamentation, the handles of polished brass. The heavy cover, beveled into the shape of a cross, and bearing a polished brass plate with this inscription:

REV. WILLIAM SHELTON, D. D.

FOR 52 YEARS

RECTOR OF ST. PAUL'S CHURCH,

Born September 11, 1798,

Died October 11, 1883.

was removed and placed at one side, affording a full-length view of the body.

The following members of the Guild composed the guard of honor in charge of the remains while lying in state: From 10 to 12 — Messrs. A. Porter Thompson, Samuel G. Walker, Millard S. Burns, Thomas G. Perkins, James Sweeney and John V. Carr. From 12 to 2 — Messrs. George J. Sicard, Sheldon T. Viele, O. H. P. Champlin, William Y. Warren and Dr. M. D. Mann. From 2 to 4 — Messrs. Howard H. Baker, Stephen Walker, D. C. Godwin and Dr. G. Hunter Bartlett.

At quarter past 4 o'clock the remains were borne from the church to the rectory by the following gentlemen: Dr. Henry R. Hopkins, D. C. Godwin, S. G. Walker, Howard H. Baker, Henry R. Howland, G. Hunter Bartlett and Stephen Walker.

The following is from a communication published in the "Kalendar," contributed by Mr. G. A. Stringer:

From 10 A. M. to 4 P. M. of Saturday, October 13th, the remains lay in state in the church, upon a purple bier, upon which loving hands had strewn palms and flowers, symbolical of victory over sin and death, and of the life and glory of the resurrection. The form of the venerable clergyman, majestic even in death, was clothed in ecclesiastical robes, his countenance tranquil with "the depicted triumph of the soul after victory." During this time a guard of honor was in attendance, and the body was viewed by over three thousand people.

Dr. Shelton loved the poor; he sought, pitied and comforted them, and while he taught them he relieved their material wants. Widespread were his acts of mercy, and by no means limited to those within the pale of his own communion. His ear was ever open to the story of suffering, and, like his blessed Master, he went about doing good. In the beautiful words of his successor, the Rev. Dr. Brown, beloved by him, beloved by us his care and charge: "Had you seen yesterday the throng of mourners who passed through the aisles of the church, to have one last look on the serene, upturned face, as he lay so still and calm in his chancel, you would have noted the scant garment, the home-spun dress, the care-worn face, which spoke of a loving gratitude to him as benefactor and friend."

On Sunday afternoon, October 14th, at half past two, the bells sent forth a sorrowful peal, and the casket of solid English oak, the top of which was beveled into the form of a cross, was carried from the rectory. The Rev. Dr. Brown, with nine of the Episcopal clergy of the city and vicinity, awaited it at the entrance of the church, with the surpliced choir of fifty-two boys and twelve men. Preceded by these the melancholy procession entered the house of God, while from the great organ came the mournful strains of Beethoven's "Funeral March." The faithful physicians of the reverend deceased followed the clergy, then came the wardens, then the casket, borne by the members of the vestry, and last of all came the mourners. As the solemn words, "I am the resurrection and the life, saith the Lord," fell upon the ears of the hushed and waiting throng, the sacred burden was borne through the central aisle and deposited upon the bier in front of the altar rails. The services were most impressively rendered, the Rev. Archdeacon McMurray of Niagara, Ont., the life-long friend of the Rev. Dr. Shelton, reading the lesson. The sermon of the

Rev. Dr. Brown, from the text, "Herein is that saying true, One soweth and another reapeth," was an eloquent tribute to the memory of his venerable predecessor.

After the singing of the inspired words, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth," the services at the church closed with the hymns "Nearer, my God, to Thee" and "The Strife is O'er." Then, preceded by the clergy and chorus choir, the casket was borne through the church. The door reached, the surpliced choir and the clergy formed a long line on either side of the steps, and waited with bowed heads while the sons of the church carried from it the lifeless form of him who was for half a century its faithful rector.

The last sad rites were performed over the open grave, at Forest Lawn Cemetery, in which peaceful spot all that was mortal of the Rev. Dr. Shelton was laid by the side of his beloved wife, Mrs. Lucretia Stanley Shelton, who passed away the 6th of September, 1882.

Sadly those who loved the departed in life looked upon the fresh mound, covered with white flowers, and then, with heavy hearts, turned silently away.

"Far out of sight, while sorrows still enfold us,
Lies the fair country where our hearts abide;
And of its bliss is naught more wondrous told us,
Then these few words, 'I shall be satisfied.'"

The following extracts are from the close of the sermon preached by the rector, the Rev. John W. Brown, D. D., at the funeral of Dr. Shelton :

. . . . "Duty was not a word of sentiment with the aged priest, but an imperative command, and in the vigor of his manhood was the inspiration to action and zealous work for the Master. In defence it made him as adamant. For progress it was synonymous with endurance. The early struggles of the parish, of which he himself has spoken in his semi-centennial sermon, tell us of this invincibility of purpose to work out the design of his life in the fear of God. . . . The energy and positiveness which characterized the outer life, in relation to the well-being of this parish, found also its synonym in the faith once delivered to the Saints, which he upheld in such undoubted constancy as against the ephemeral opinions of the day and the skeptical tendencies of the age. It required a strong faith to plant the Church in this village in its untutored childhood; and it required as strong a faith to uphold the truth as it is in Christ, amid cultured and educated infidelity. On the faith of the Church, and in the Church, he built his own character, and sought to form the characters committed to his priestly and pastoral care. The pastorate of half a century without this would not have left to-day, when death ends it, this which we now so richly enjoy. And I am bold to avow, with the thought of human infirmity which belongs to us all, that to this, the prominent trait in the character of our sleeping father, we

owe more than to aught else the inheritance of his success. Strong in this he was strong in God, and never faltered in his trust in the Lord God Almighty.

"But I would speak yet more intimately of our dear father. Underneath the vigorous grasp of a strong friendship was all the tenderness of a womanly sympathy — and none felt more the touch of human sorrow than he. He reminded me of the strong tree whose mighty trunk held itself erect against every beating storm in winter, only to shelter the tender-budded fruit to bless mankind when its leaves would fall in autumn. His benevolence was no garland of praise with him. His very sternness seemed to rebuke thanksgiving, and served to cover in the sweet budding benevolence of his large heart of charity. Oh, friends, you know not what secret streams of loving, tender sympathy flowed out from the spirit under this rock character, which carried refreshment to the weary and relief to the poor! . . . So would I speak of his simplicity — which as a child spake honest words, and knew no guile; of his simple faith, which trusted as strongly as it believed; of his humility, which would sit at the feet of a teacher to learn heavenly wisdom. I knew him somewhat as no one else could know him in these pastoral relations — and to-day the faces of the patient Ingersoll and the believing Shelton come to me in an holy remembrance, as I recall them in that heavenly Communion which preceded the translation of the former almost from the sick-bed of the latter. Thus I knew him, and when sore-smitten with illness, and death seemed near approaching, he found inexpressible joy in that holy Sacrament, and peacefully awaited the coming of the messenger.

"The warrior has hung his implements of warfare on the walls of his house, and life's battle is over. He has fought the good fight, and we enter on the glories of his victories. . . . The traveler has ended his journey, and has laid him down to rest, for he has finished his course. . . . Let us catch the refrain from that splendid life, and seek to have its tones of right and duty make an holy harmony within our souls." . . .

Dr. Shelton's will was duly admitted to probate by the Surrogate of Erie County, N. Y. His personal estate was inventoried at \$52,000, and his real estate was valued at \$30,000. It is remarkable that he should have accumulated such a large estate,* considering that his salary from St. Paul's Church was never a large one, and that he was a liberal giver to many church objects, and often loaned sums of money, quite large in the aggregate, but which were not repaid. He was by no means close in his household expenses, and entertained much company, particularly the clergy. While he was liberal, he was

* See note at foot of page 82.

never extravagant. He said in his will that he humbly gave hearty and grateful acknowledgments to the great Almighty Author of his being, who, most unexpectedly and without effort or seeking of his own, and, as it were, by a miracle of His providence, bestowed upon him the property he possessed. He bequeathed to his wife \$4,000, which was included in his estate, but which he had received from her in an annuity belonging to her. He also bequeathed to Miss Elizabeth McKee, the faithful, trusty and much regarded person, who for more than thirty years had been the conscientious and invaluable housekeeper of his wife and himself, \$7,000, and says he did this in testimony of his thorough respect for her irreproachable conduct and character, for her invaluable and skillful services during the period of so many years. He bequeathed to one of his nieces and to the widow of one of his brothers, the homestead and parsonage in the town of Bridgeport, Conn., which was used by his father, and in which his father lived for forty years, and the land adjoining, being some nineteen acres. It was to this old-fashioned homestead that Dr. Shelton made a pilgrimage nearly every summer. There he was born, and on it he expended large sums of money. He left Buffalo for this place, the last time, July 23, 1883, and died there October 11, 1883. Dr. Shelton bequeathed large sums to his kinsmen, to colleges,* to church institutions and to personal friends. He bequeathed \$4,000 to his own beloved St. Paul's Church, to be used by the vestry at its own discretion, and \$2,000, the interest of which was to be used in ringing and chiming the bells. In his will he says he appoints his two long honored and trusted friends, Charles W. Evans and William H. Walker, executors of his last will and testament, and left them \$1,000 in trust to erect in St. Paul's Church a memorial to his good wife.

* It may be of interest to state that Dr. Shelton received his Doctorate degree from Hobart College in 1838; in 1843 he was elected a Trustee of Hobart College, and continued to act in that office until the time of his death. In 1825, while temporarily located at Red Hook, N. Y., he received the honorary degree of Master of Arts from Columbia College, New York City. He was graduated from the General Theological Seminary in the class of 1823.

They determined to pay the amount towards the proposed new altar. He also left them \$1,000 for a suitable monument over the graves of himself and wife. In 1887, the executors erected over each grave substantial horizontal tombs with suitable inscriptions — over his grave, commemorating his birth and death, and the duration of his rectorship of St. Paul's; and over her's, the day of her birth, July 21, 1798, and of her death, September 6, 1882. They also erected a tombstone over the grave of Daniel Wadsworth Lewis, born in 1766, and died in 1837. He was the uncle of Mrs. Shelton, and the guardian of her younger years, and was a prominent and consistent churchman in Western New York, and occasionally read the church service for Dr. Shelton. The three graves are in the lot in Forest Lawn Cemetery in Buffalo, originally purchased by Dr. Shelton.

The executors made their final accounting of Dr. Shelton's estate to the Surrogate of Erie County in Buffalo, N. Y., in October, 1886, and he decreed their commissions to be nearly \$800, which sum was paid to them out of the assets of the estate; they, however, contributed more than that amount to the memorial window in the chancel and to other parish purposes.

November 10, 1883, the vestry placed the former rectory on Pearl Street, in charge of the Rev. Dr. Brown and the wardens.

The following extracts are from the sermon preached in St. Paul's Cathedral on All Saints' Day, November 1, 1883, to commemorate the life and services of the Rev. William Shelton, D. D., by the Rt. Rev. A. Cleveland Coxe, D. D., Bishop of Western New York. It is taken from the memorial volume printed in 1883:*

. . . "There was something in his nature wholly unostentatious and at war with display, yet he valued the good will of his neighbors and prized very justly their esteem. His downright common sense accepted the maxim —

"An honest man's the noblest work of God."—

and that is what he aimed to be. He was accused of a certain roughness of demeanor; enemies might even call it rudeness; his friends credited it, with reason, to his manly

* The memorial volume above referred to, was compiled, with most affectionate care, by Mr. George Alfred Stringer, one of the vestry, under the direction of the vestry, in 1883. It contains, in addition to Bishop Coxe's sermon, extracts from which are given above, the full text of Dr.

frankness, his sincere outspoken truthfulness, his utter lack of artifices and of the *finesse* that conceals the real motives of the moment. By friends he was often compared with the great Dr. Johnson in this respect, nor was the comparison wholly fanciful. Of that grand old man of letters he was a great admirer; he fully sympathized with his habits of thought, and he made many of Dr. Johnson's maxims his own. And his natural instincts resembled those of that conscientious moralist, of whom it has been said so truly: 'Men have cut him up and turned him inside out, but in him is found no lie.' Just such another, in this particular, was our venerated Shelton. If at times he uttered some rough word, he was prompt to take it back, and in making amends he was most noble. I have seen the tear start in his eye when I have ventured to say, 'Doctor, you have hurt that young brother's feelings.' All who knew him intimately know well how he could overcome even his strongest prejudices when once convinced that they were not just. His prejudices were, it is true, characteristic and very strong. Like Dr. Johnson, he was 'a good hater;' but when he was warned not to hate men, but only their vices and meanness, he would warmly respond: 'Oh, God forbid! I would not do any man an injury for all the world.' Softened by time and suffering, these kindly elements grew riper and more marked as he drew near the heavenly gates, till at last he seemed to be 'in perfect charity with the world,' to forgive and forget if he had been injured, and to be deeply sorry if he had misjudged. Such were his infirmities then, but they were nobler than some men's politeness. He never fawned before a man's face and then stabbed him in the back. But, as it is said that the world can better put up with a flattering rogue than with 'a plain, blunt man,' I have often thought that these peculiarities furnish a test of his real greatness. They could not have been tolerated unless more than balanced by conspicuous merits. They were such as would have been fatal to the success in life of almost any other man. There is something grand in the character which, in spite of them, attracted such friendships, commanded such universal respect, and which for fifty years retained the strong unwavering attachment and devotion of his parishioners. To their credit, they rightly estimated the man who gave his life to their holiest interests. And they knew the other side. His dignified features, his noble form and bearing, his somewhat stern expression melting away very often into a smile of extraordinary sweetness and even childlike simplicity, were all associated with something that belonged to Homer's heroes—his 'Kings of Men.' . . . This honorable integrity was rendered yet more conspicuous by his large-hearted beneficence. I never supposed him to be a wealthy man, and yet I was often amazed when accident revealed to me his private acts of munificence, some of them hardly to be expected

Brown's fine sermon preached at the funeral, resolutions of the vestry, St. Paul's Guild, the standing committee of the diocese, and the Deanery of Buffalo, and much valuable and interesting information concerning the life and work of the late rector.

even from the most affluent. In this he was memorably an example to his flock. To the poor he was a father indeed. Down into the foul cellar and up the creaking stairway he went 'seeking goodly pearls'—seeking to save souls; and this he did, caring also for the bodies and for all the wants of the poor. 'In bestowing he was princely.' Once or twice I remonstrated with him on his almost indiscriminate bounty. Then he said something like this: 'God has been good to me; I never sought to be rich, nor practiced arts of gain, but somehow there has come to me more than I ever dreamed of possessing; I ought to give accordingly.' . . . His competency was the source, to him, of quiet comfort, such as any good man may enjoy without vulgar pride of purse. He congratulated himself that he was not likely to become dependent. 'I can go,' he said, 'to my old home in Connecticut if I find myself no longer useful, and end my days there in peace.' But he clung to life with a strong desire to be useful to the last. And so he was, for to the last day of his residence in Buffalo he ministered to the poor, and baptized their babes, and gave them bread. . . .

"You gray-haired men, who knew him longest and best, feel, at this moment, that he is with you, and will be ever enshrined in your hearts till they cease to beat. You that are younger and have shared his later anxieties and toils, have proved through all these last scenes of tender and filial duty how truly he lives in your warmest affections. Your children that gazed upon his face in the coffin, and that saw thousands crowding for a last look at the man of God, that solemn day of his burial, can never forget him; and they, to their children, will tell of the old pastor who taught them the creed, so that yet another fifty years shall find his name almost as fresh as it is to-day. The man of God is with us still, not only because this noble church is his monument; not only because, when the passing stranger looks up to the cross upon that heaven-pointing spire, he will be told who built it—but because he has built living stones into the temple of his Master; because these are his enduring record; because on these tablets of the heart he has written the name of his Redeemer, and so immortalized his own."

1884.

January 11, 1884, the finance committee reported that the parish had borrowed \$2,000 to meet the expenses of fitting up the Sunday-School room in the basement of the church. March 8, 1884, the committee reported that the cost of fitting up and enlarging the Sunday-School room, including carpets, new seats and other furniture, had been \$2,617.96.



Photograph by G. H. B.

"THE CHURCHES," IN OCTOBER, 1884.
From the "Kremlin Block," Main Street. (See pages 30, 174, 220, 440.)

At the annual election on Easter Monday, April 14, 1884, Charles W. Evans and William H. Walker were elected wardens, and John Pease, A. Porter Thompson, James R. Smith, Henry R. Hopkins, A. R. Davidson, Robert P. Wilson, George A. Stringer and Albert J. Barnard, vestrymen; and at a meeting of the vestry on May 2, 1884, T. F. Welch was appointed clerk, and J. W. Sanford treasurer, and the usual tax of twenty per cent. was levied on the pews.

July 5, 1884, the vestry placed the rectory on Pearl Street in the possession of St. Paul's Church Guild, to be known as the Guild House, the vestry to resume possession whenever they might deem it in the interest of the parish to do so. It was understood that the family of the sexton might still live in the portion then occupied by them.

John L. Kimberly died December 21, 1884, in the eighty-sixth year of his age. He was connected with Sheldon Thompson in business, and with him was one of the earliest parishioners of St. Paul's Church. Mr. Kimberly was born in Derby, Conn., January 20, 1799, and came to Black Rock in 1817, and in 1826 married Miss Eliza A. Hawley of that place, whom he survived some twenty-one years. Mr. Kimberly lived within the limits of what is now the City of Buffalo nearly seventy-five years. He was a life-long and attached friend of the late Dr. Shelton, and during the building of the church edifice was a vestryman and one of the building committee, and a liberal contributor to its erection. His sons and daughters were all parishioners, and were all useful and efficient in parish work. One of his daughters, Miss Lucy Kimberly, married the late DeWitt C. Weed, and his youngest daughter, Miss Edith Kimberly, became Mrs. William H. Walker.

1885.

At the annual election on Easter Monday, April 6, 1885, the Rev. Dr. Brown, the rector, presiding, Charles W. Evans and William H. Walker were elected wardens, and John Pease, A. Porter Thompson,

James R. Smith, A. R. Davidson, Henry R. Hopkins, George A. Stringer, Robert P. Wilson and Albert J. Barnard, vestrymen; and on May 1, 1885, the vestry appointed G. F. Hunter Bartlett clerk, and James W. Sanford treasurer. The bequest of \$1,000, by the late James D. Sheppard to St. Paul's Church, was accepted by the vestry, the income to be used for charitable purposes, under the direction of the rector, wardens and vestrymen. The thanks of the vestry were tendered to Theodore F. Welch for his able and faithful services for the past five years as clerk of the vestry. The thanks of the vestry were also extended to Mr. Tucker, then about to leave the city, for his efficient and long-continued services in ringing the bells for the past twenty-five years. The treasurer reported that \$351 had been received for the past year from the use of the receiving vault, and the money was appropriated for the use of the Sunday School. July 10, 1885, Mr. Walker, from the committee, reported that the \$1,000, bequeathed by the late James D. Sheppard, and \$100, accrued interest on it, had been deposited in the Merchants' Bank to the credit of the treasurer of the parish, at four per cent. interest.

September 12, 1885, Charles W. Evans, as one of the executors, reported that the \$4,000 and \$2,000 bequests of the late William Shelton to St. Paul's Church, had been deposited in the Merchants' Bank in Buffalo, at four per cent. interest. December 18th, the vestry resolved that the memorial window to the late Dr. Shelton be placed in the chancel, and that the rector and wardens be a committee to have the work accomplished. The memorial windows were thereupon ordered by the committee, and the entire cost of them was paid by the voluntary contributions of the many friends of the late rector.

The rector reported that he had appointed Henry R. Howland superintendent, and William A. Joyce assistant superintendent of the Sunday School, and Dr. M. D. Mann to conduct the Bible class.

During the year 1885 the Common Council of the City of Buffalo ordered that no more interments of the dead should be made in any



INTERIOR OF ST. PAUL'S.

Looking east from the west organ gallery, October, 1884. (See pages 68 to 72, 141 to 143.)
From photograph by G. H. B.

of the receiving vaults attached to any church in the city, as they were injurious to the health of the living ; consequently, the receiving vault of St. Paul's was no longer used for the dead.

1886.

At the annual election on Easter Monday, April 26, 1886, Rev. Dr. Brown, rector, presiding, Charles W. Evans and William H. Walker were elected wardens, and John Pease, A. Porter Thompson, James R. Smith, A. R. Davidson, Henry R. Hopkins, George A. Stringer, Robert P. Wilson and Albert J. Barnard, vestrymen.

May 14, 1886, the vestry reappointed G. Hunter Bartlett clerk, and James W. Sanford treasurer. The treasurer reported that the receipts for the year ending Easter, 1886, were \$11,185 ; disbursements, \$11,100 ; receipts from the receiving vault, \$133, appropriated to the use of the Sunday School.

The vestry appropriated \$2,000 from the bequest of the late Rev. Dr. Shelton, the said appropriation to be used for the purpose of repointing the church edifice, and for restoring the broken stone crosses and finials, and putting the water conductors from the roof in good order, the work to be done under the superintendence of the wardens. The whole of the said work was accordingly done, and was of much benefit to the preservation and improved appearance of the edifice, which is such a lasting monument to the beneficence of our former rector. It was proposed to sell the German Mission property on Spruce Street, and to invest the proceeds in establishing a Mission Church on Richmond Avenue ; but after mature consideration the plan was abandoned, and subsequently the services in the German Mission were fully resumed, under the name of St. Andrew's Mission Church, under the charge of the Rev. Mr. Brent, one of the assistant ministers of St. Paul's Church, occasionally assisted by the Rev. Dr. Brown and the Rev. Mr. Huske.

1887.

At a meeting of the vestry on February 8, 1887, the rector stated that he had signed the form of oath required by the United States Custom House Department for the free entry of the new windows for the church, in memory of the Rev. Dr. Shelton, from Cox Sons, Buckley & Co., in England, and that the windows would soon be in Buffalo.

Dr. Hopkins from the committee reported that he had secured subscriptions to the amount of \$1,100 to pay the salary of the Rev. Mr. Huske, as assistant minister and for other parish purposes.

The three beautiful windows, to fill the lancet-triplet over the altar, in the chancel of St. Paul's, being the memorial to the late Rev. Dr. Shelton, were made by Cox Sons, Buckley & Co., of London, arrived in Buffalo in March, 1887, and were placed in position by Mr. Cox. They remained veiled until Easter Sunday, April 10, 1887, on which day the parishioners looked upon them with much pleasure.

The window on the north represents the conversion of St. Paul on his journey to Damascus. A light is shining down from heaven upon the blindness of the apostle. At the base is the inscription, "Saul, Saul, why persecutest thou me?" and under this "In Memoriam."

The centre window is the largest of the three, and depicts St. Paul standing on Mars Hill surrounded by the people of Athens, to whom he is preaching of Christ. At the base is written: "God that made the world, He is Lord of heaven and earth, He giveth to all life and breath," and underneath "William Shelton, D. D., Rector."

The south window shows St. Paul at his trial before Festus. At its base is the inscription "Speak forth the words of truth and soberness," and under this "From 1828 to 1882."

The two side windows in the chancel, facing Erie Street and the one looking out on Church Street are also new and beautiful. The artists have finely blended the colors and the rays which come through the glass will throw a soft light over the entire chancel which, when finished,



THE FIRST SHELTON MEMORIAL WINDOWS AT ST. PAUL'S.

The Reverend Doctor Brown in the Chancel, Easter Monday, 1887.

These windows were unveiled at Easter, 1887, and destroyed in the fire of 1893. (See page 156.)

will be one of the handsomest in the country. The floor will be of marble ; the walls are to be retinted and a new altar will take the place of the one now in use.

At the annual election on Easter Monday, April 11, 1887, the Rev. Dr. Brown, rector, presiding, Charles W. Evans and William H. Walker were elected wardens, and John Pease, A. Porter Thompson, James R. Smith, A. R. Davidson, Henry R. Hopkins, George A. Stringer, Robert P. Wilson and Albert J. Barnard, vestrymen. At a subsequent meeting of the vestry G. Hunter Bartlett was re-appointed clerk, and James W. Sanford treasurer.

Margaret Louise Smith, wife of Judge James M. Smith, died in Edinburgh, Scotland, on July 24, 1887, while traveling with her family. She was buried from the residence of her husband in Buffalo, August 18, 1887. For many years she was much engaged in parish duties in Trinity Church, and latterly in St. Paul's, and was an efficient manager in the Home for the Friendless, and also in the Church Home. At the Convention of the Diocese of Western New York in September, 1887, Bishop Coxe, in his annual address, referred to her decease in affectionate terms, and in conclusion said, "Long will she be remembered by her fellow Christians as one who nobly bore her part in every effort in Christian charity and beneficence, and who was endeared to the inner circle of her more intimate friends by those graces of true womanhood which shrink from publicity, and court only the hearts and homage of those whom God has made the immediate partakers of its love in the sphere of private duty." She was survived by her husband, her daughter, Mrs. Robert P. Wilson, and her son, Philip S. Smith.

On the October anniversaries of the death of the Rev. Dr. Shelton, it was customary for the Rev. Dr. Brown to call the attention of the congregation to memorials of him, sometimes by reading portions of his sermons preached many years before, but yet applicable to the present time, and also by instituting an annual October collection to contribute a fund for the future support of the parish, and also by

collecting funds to make every window in the church a memorial, and by substituting memorial stone columns for the wooden ones. It was under the auspices of Dr. Brown that the very appropriate chancel windows were placed in position on Easter Sunday, 1887, commemorating the rectorship of Dr. Shelton from 1829 to 1883. The annual October collections for an endowment fund now amount to nearly \$425, and the Shelton Memorial Society, composed of the younger women of the congregation, have raised a fund of more than \$600.

"The Altar and the Hearth" is the name of the St. Paul's parish paper, published mostly under the direction of the rector. The October, 1887, number contains the annual report of the parish to the Diocesan Council, held in Buffalo in September, 1887, for the year ending September 1, 1887, as follows: Families, 242; individuals not included in families, 75; communicants, 593; Sunday-School scholars, 407; teachers, 47; number of scholars in the Sunday-School of St. Andrew's Chapel, the former German Mission, 150; teachers, 15; \$20,963 were contributed for parish purposes, including \$14,325 for current expenses, including salaries, and \$3,000 for the memorial windows; \$1,130 for objects within the diocese, and \$1,703 for objects exterior to the diocese; in all, \$23,797. Value of the church edifice and lot as estimated by the wardens, \$200,000; Guild House and lot, \$12,000; St. Andrew's Chapel, \$4,000. Number of sittings in the church, 1,200. Daily services commenced September 1, 1887.

The following articles were published in the November (1887) number of the "Altar and Hearth," relative to the Sunday evening services in St. Paul's Church, Buffalo:

"The evening service, to which attention is called in this paper, is intended for all sorts and conditions of men. Situated as the church is, in the heart of this large and growing city, with the street railways centering in such close proximity to it, with hundreds of people passing to and fro in full sight of it every Sunday evening, there is earnest hope of building up a people's service — free to all — a service which should attract by hearty, devout and beautiful music, and by the plain and earnest preaching of the Gospel of Christ, as the Church holds and teaches the same. Surely such a ser-

vice ought to be, under the direction of the Holy Spirit, a great power for good in this community! St. Paul's parish will thus maintain four services every Sunday, and ample opportunity will be afforded to all to 'worship the Lord in the beauty of His holiness.'

"Zeal and devotion in church work must never be allowed to take the place of personal holiness. We can imagine a man or a woman thoroughly engrossed in Church work merely for its own sake—for the sake of seeing the Church grow and prosper in the community—taking a personal pride in the mere temporal advancement of the kingdom of Christ, without having the heart, the soul, the life consecrated to Christ; our Lord would have us first, and then our labors for His kingdom follow naturally. Self-consecration is the most important element in Church work. From personal holiness flow all the fruits of the Spirit. Celebrating, as we do at this time, the blessed Feast of All Saints, it becomes us to remember that they did most for Christ who were most in Christ. The closer our sacramental union with Christ, the more fruitful that union will be in earnest work for Christ and His kingdom.

"Organized effort has been a mighty factor in the spread of Christ's kingdom in the world, and in enlarging the sphere of Church work. But isn't there to-day a danger of too many organizations? Isn't it better to have a few good organizations, working on broad and liberal principles, than to have a vast number very limited in their fields and in their modes of operation? Isn't there a danger, when there are so many organizations, of diverting the mind, nay, even the heart, from that one grand organization which embraces them all—the Church? It is only as the various members minister to the general welfare of the whole body that they are useful. If they live at the expense of the body without making any adequate return, they are worse than useless—they are positively harmful."





THE RUINS OF ST. PAUL'S FROM MAIN STREET.
(See pages 165 to 167.)

From a photograph by E. F. Hall, taken on
the day of the fire, May 10, 1888.

Continuation of the
History of St. Paul's Church,

Buffalo, N. Y.

1888 to 1903.

WITH CHAPTERS ON :

THE RESTORED ST. PAUL'S; THE MEMORIALS; THE
IVY; THE CHIMES OF ST. PAUL'S; THE GREAT
TOWER AND SPIRE; THE MUSIC, 1817-1903; HISTOR-
ICAL NOTES, 1817-1903; LIST OF THE CLERGY, 1817-
1903; LIST OF THE VESTRY, 1817-1903; THE ARCHI-
TECTS OF ST. PAUL'S; SUBSCRIPTION LISTS, ETC.

BY

ALICE M. EVANS BARTLETT

AND

G. HUNTER BARTLETT.

1903.

Continuation of the
History of St. Paul's Church,
1888 to 1903.

1888.

At the annual parish election on Easter Monday, April 2, 1888, the following persons were chosen : Charles W. Evans and William H. Walker, wardens ; John Pease, A. Porter Thompson, James R. Smith, Dr. A. R. Davidson, Dr. Henry R. Hopkins, George Alfred Stringer, Robert P. Wilson and Albert J. Barnard, vestrymen.

May 1, 1888, G. Hunter Bartlett was re-elected clerk of the vestry, and James W. Sanford was re-elected treasurer of the parish.

At the same meeting of the vestry, a letter, dated April 25, 1888, from the rector, the Rev. Dr. Brown, to the wardens and vestry, was read, in which he said : "I desire to make the first communication to you of the recent official action of St. Thomas's Church, New York City. The vestry of that parish on Monday evening accepted the resignation of their venerable rector and unanimously elected me to be his successor. I accepted their invitation to assume the full charge

on June 1st next. This acceptance now compels my resignation of St. Paul's, which I now offer, to take effect on the above date. In resigning your parish and my work in Buffalo I need not assure you of the regret and pain which this separation causes me. My relations with you and the congregation have always been the most pleasant and harmonious, and I find that now when I must sever them that my attachment is even stronger than I supposed. I thank you for all your courtesy and friendship, and fervently pray that the good work shall still go on with God's blessing, and soon some one shall be found to succeed to what I have endeavored to found and develop in the Name and for the sake of Christ and the Church." . . .

In the resolutions of the vestry on the resignation of Dr. Brown it was said : "The Rev. Dr. Brown took charge of this parish six years ago, when the parish required great ability and great skill to strengthen and maintain it in the position it had so long held in the Diocese and in the Church. How well he has succeeded the present condition of the parish fully shows. During his administration the number of communicants has largely increased, the services of the church have been multiplied, and its finances have been established on a solid basis, and in all respects the parish is in a state of harmony and of substantial prosperity. We also desire to place on record our appreciation of his great kindness to our former venerated rector, the Rev. Dr. Shelton, and of his generous fidelity to him and to his memory." . . . After offering the congratulations of the vestry to the rector on his call to St. Thomas's Church, the resolutions conclude : "That we tender to the Rev. Dr. Brown, and to his family, our most cordial wishes for their health and happiness in their new home."

On motion, the rector appointed Messrs. W. H. Walker, Col. Barnard, A. P. Thompson, Dr. Hopkins and James R. Smith as a committee to take action with reference to filling the vacancy in the office of rector of St. Paul's.

The Burning of St. Paul's.

“Our holy and our beautiful house, where our fathers praised Thee, is burned up with fire: And all our pleasant things are laid waste.”

— *Isaiah, lxiv., 11.*

On Thursday morning, May 10, 1888, Ascension Day, the church edifice was almost entirely destroyed by fire, the result of an explosion of natural gas used for heating the church. The explosion, which was caused by an unexpected increase in the pressure of gas in the main pipe, happened about nine o'clock in the morning—an hour or two later the church would have been filled with a crowd of worshippers at the Ascension Day service. At the same hour many natural gas meters were burst and several other fires broke out in different parts of the city, on account of the failure of the Natural Gas Company's appliances for regulating the pressure of the gas throughout the city. Almost immediately the large interior of the church was a mass of flame. The heavy black walnut doors on the Pearl Street and Erie Street sides of the church were blown from their fastenings and into the street by the force of the explosion, and volumes of smoke and flame poured forth. The fire department was early on the scene, but could do nothing to save the interior of the building. The firemen fought most bravely to save the main tower, pouring streams of water into it through the tall louvre windows. At noon the fire was under control, as far as the spire was concerned, and at twelve-thirty o'clock the chimes in the tower rang a triumphant peal, showing that they were not injured, and that the tower and spire were safe. Great throngs of people on all sides of the building watched the burning, and universal was the sorrow expressed at the loss to the city of the beautiful and historic church. The fire raged nearly the entire day, and was not

completely subdued until the roof had fallen in, and the interior and all that it contained had been entirely destroyed. The stone walls were left standing, but were greatly damaged in many places. The main tower, with the lofty and graceful stone spire, and the small tower were saved, but the "fire marks" on both towers still show how high and fierce were the flames.

The following poem was printed in the *Buffalo Express* on the Sunday following the fire :

ASCENSION DAY, 1888.

[Suggested by the hymn rung from the belfry of
St. Paul's at noontide.]

" *Our Lord is risen from the dead ;*"

(O dauntless bells ! your message sweet
Swells out through shuddering flame and heat
And smoke that crowns your spire's head.)

" *Our Jesus is gone up on high,*"

(Brave bells, your tongues their faith confess
The nobler, stronger, in their stress,
Like martyr spirits in their cry)

" *The powers of hell are captive led,*"

(What though within your ruined wall's
An earthly temple fails and falls ?
Its spirit rises from the dead.)

" *Dragged to the portals of the sky.*"

(O wounded bells ! Ascension Day !
Lift saddened hearts with you to pray
And bring the eternal gates more nigh.)

Buffalo, May 10th.

— EDITH EATON.

The photographic reproductions, given in this volume, of the ruins of the church taken directly after the fire show better than any descrip-



INTERIOR VIEW OF THE RUINS OF ST. PAUL'S.

Looking east from the west organ gallery. (See pages 165 to 167; also 70, 274.)

Photograph by G. H. P., May 11, 1888, the day after the fire.

tion the complete destruction of the interior. The brass Altar Cross and the memorial Alms Basin (see pages 279, 291) were all that were saved of the beautiful appointments of the chancel; the silver communion service — which dates back to the year 1825 — fortunately escaped injury, being in the safe at the Guild House. At the time of the fire, several of the choir boys and younger men of the parish, J. Clark Milsom and Robert Wilkinson, the sexton, especially, did good work, under the direction of Dr. Davidson and others, in removing the memorials and other articles saved from the vestry room. It was impossible to enter the church after the fire broke out, but the closing of the door in the Erie Street porch leading to the tower-room, by H. S. Hilliard, immediately after the explosion, may have been a factor of some importance in the preservation of the main tower and spire. As will readily be seen, this doorway was a serious menace to the safety of the tower and chime. A simple precaution, and one worthy of consideration, would be to fit this opening — the only entrance to the tower — with a metal-clad, self-closing door, in place of the wooden one still in use.

In the evening of the same day, May 10, 1888, a meeting of the vestry was held, and it was decided to take steps at once for the rebuilding of the church. A committee of seven was appointed to superintend the work. Colonel A. J. Barnard was elected as chairman of this committee with power to appoint the other six members. He appointed Messrs. W. H. Walker, A. Porter Thompson, Dr. H. R. Hopkins, Robert P. Wilson, Geo. Alfred Stringer and James R. Smith.

Dr. Davidson, Mr. Stringer and Dr. Hopkins were appointed a committee of three to consult with the rector, the Rev. Dr. Brown, in regard to a suitable place for holding the church services. It was decided to ask the congregation to continue paying their pew rents as usual while the church was being rebuilt.

Mr. Walker stated that the Rev. John Huske would probably be willing and able to accept the invitation of the vestry to take charge of St. Paul's from June 1st to September 1, 1888, after the departure of Dr. Brown to his new parish in New York City.

Letters were then read from the Rev. Dr. Lobdell, offering the use of Trinity Church, from Wm. Thurstone, warden, offering St. John's, and from the Rev. Dr. Hitchcock, placing Ascension Church at the use of St. Paul's. Judge George A. Lewis, on behalf of the trustees of the First Presbyterian Church, generously offered the use of that edifice. Letters of condolence and sympathy were received from ministers and people of all denominations, showing how much affection was felt by the people for the "mother church" of the city.

Dr. Brown also stated that the Rev. Dr. Israel Aaron, Rabbi of the Temple Beth Zion, had called upon him, and most kindly and cordially offered the Temple for the free use of St. Paul's congregation, on Sundays, until the church should be rebuilt.

In the correspondence between the authorities of the Temple and St. Paul's Vestry, the secretary of the Board of Trustees of the Temple writes: "In answer to that part of your communication with reference to remuneration, this Board has resolved that in the spirit in which the use of our Temple has been offered to your congregation it would be impossible for us to accept compensation under any consideration."

The generous offer of the Rev. Rabbi and the Trustees of the Temple was accepted by St. Paul's committee as follows:

"REV. DR. ISRAEL AARON.

"May 21, 1888.

"*Rev'd and Dear Sir,* — The communication of Secretary Rosenau of the Board of Trustees of Temple Beth Zion, dated 17th inst., tendering the free use of your Temple for four months to the congregation of St. Paul's came duly to hand, and at an informal meeting of the vestry of the church and Rev. Dr. Brown, your very generous and noble offer was accepted in the spirit in which it was made and with our most sincere and heartfelt thanks. The chairman of our committee, Dr. Davidson, being seriously ill, the writer and the other member of said committee, Dr. Hopkins, would be pleased to meet you and Mr. Keiser, at your residence, this Monday evening at half-past eight, or to-morrow evening at that hour. Kindly advise as to which evening will be most agreeable to you.

"Yours very sincerely,

"(Signed.) GEORGE A. STRINGER."



INTERIOR OF THE RUINS OF ST. PAUL'S, LOOKING WEST FROM THE CHANCEL.

(See pages 165 to 167, also 69 note, 100, 101 note, 268.

Photograph by G. H. B., May 11, 1888,
the day after the fire.

The services, beginning on the Sunday after the fire, were accordingly held, until the completion of the new church, in the Temple Beth Zion* on Niagara Street, between Pearl and Franklin streets, where the new Masonic Temple now stands, the Rev. John Huske being the minister-in-charge after the departure of Dr. Brown for New York.

At the first service in the Temple, May 13, 1888, the Sunday following the fire, being the First Sunday after the Ascension, most of the parishioners were present, feeling their common calamity. The singular coincidence of the words in the regular Gospel for the day — "They shall put you out of the synagogues" — was noticed and commented on by all, with a feeling of thankfulness that the days when those words were literally true had passed away forever, and in their place had come a period in which disparity of religious views did not interfere with brotherly sympathy and help in time of trouble. This was especially referred to by the Rev. Dr. Brown, in his sermon.

A special meeting of the vestry was held on Friday evening, May 25, 1888, to take action relative to the death of Dr. Augustus R. Davidson.

During the fire, Dr. Davidson had been foremost in directing the work of removing the few memorials and other articles which it was possible to save from the flames. Overexertion and exposure to wet and cold at this time brought on the attack of pneumonia which caused his untimely and deeply-mourned death.

The following preamble and resolution were presented, and, on motion, unanimously adopted :

"WHEREAS, Almighty God in His inscrutable Providence has taken from our midst our beloved friend and associate, Augustus R. Davidson, M. D.;

"*Resolved*, That while we submit in faith and hope to the will of our Heavenly Father in taking to the rest of Paradise our brother, we desire to place on record our appreciation of the noble nature of the deceased, who for the past eight years as a vestryman of this parish, and for many years a communicant of St. Paul's, and also for a long period an active and efficient member of the Council of St. Paul's Guild, and recently a sustaining power in St. Andrew's Mission, always performed with unswerving devotion the duty of the hour. He was a most affectionate husband and father, a

* See letter of the late Hon. Lewis F. Allen, page 366.

tender and sympathetic physician, a loyal and a steadfast friend. 'Spirit nobler, gentler, braver, never shall behold the light.' With this expression of our love for him and our sense of loss in his death, we extend to his bereaved family, to the parish which he adorned, and to the community in which he held an honored place, this assurance of personal grief and heartfelt sympathy." . . .

Augustus Reginald Davidson, M. D., was born in Canada in 1845; his father was a clergyman of the Church of England. He came to Buffalo about the year 1870, and became proprietor of the former "Peabody Drug Store," on the corner of Main and Chippewa streets. In 1878, having graduated from the Medical Department of the University of Buffalo, he began the practice of medicine, and made a specialty of chemistry, in which he was very proficient. He was, at the time of his death, one of the professors in the Medical Department of the Niagara University. Dr. Davidson was a member of the vestry of St. Paul's from the year 1876 until his death, May 25, 1888.

On Sunday morning, May 27, 1888, the Rev. Dr. Brown preached his farewell sermon as rector of St. Paul's, at the Temple Beth Zion. His text was from II. Cor., xiii., 14: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." His parting words at the close of his sermon were marked with deep feeling, as he recalled the years during which he and his people had worked so happily together, and he assured them that wherever he might be his love and affection would ever be with them.

October 2, 1888, at a meeting of the vestry, it was decided to obtain subscriptions for restoring the church edifice according to the plans of Robert W. Gibson of New York City, the architect of All Saints' Cathedral at Albany.

Mr. Gibson came from Albany, and, after consulting with the committee, some changes were made in the plans, the proposed Church Street porch and the vestry-room being (at first) omitted. The plans,

with these changes, were again submitted to the builders, and the contracts were finally let at the following figures :

Charles Berrick, mason work,	\$19,741.00
Wm. D. Collingwood, cut stone,	26,969 00
Jacob Reimann, carpenter work,	28,492.00
Kellogg, iron work,	403.00
Making a total of	\$75,605.00

This does not include plastering, or the woodwork of the pews or of the chancel. Mr. Walker stated that \$40,000 would be needed over and above the insurance to rebuild the church. Mr. Barnard said that if \$50,000 could be raised it would be possible to carry out the original plans of the architect without omission or changes.

On motion, it was decided to send out a circular, signed by the vestry, to the congregation, explaining all that had been done so far towards rebuilding, and calling for subscriptions, which was accordingly done.

October 23, 1888, the finance committee reported to the vestry the several amounts received from insurance on the church property, amounting in all to \$60,445. The insurance companies paid at different dates from May 19th to September 6, 1888.

It was decided to add the building of the new vestry-room to the contract. On November 8, 1888, the building committee decided to add the Church Street porch also.

1889.

February 10, 1889, a special meeting of the vestry was called to take action on the death of the senior warden, Charles W. Evans, which took place on February 8th.

Mr. Walker opened the meeting with a few appropriate remarks, and presented the following minute, which was then adopted :

“ The vestry of St. Paul's Church, Buffalo, desire to place on record their deep sense of the loss sustained by the vestry and by the church in the death of Charles W. Evans, who for many years has been the efficient and devoted senior warden of the parish.

“ True and loyal as Mr. Evans was in all the relations of life, he was pre-eminently so in relation to St. Paul's Church. Formerly the faithful clerk of the vestry, also the treasurer of the parish, afterwards a member of the vestry, and for nearly twenty-five years the senior warden, he discharged the duties of all these positions with rare fidelity. He was one of the most valued friends of the late Dr. Shelton, who knew him well, and had for him the highest regard.

“ His knowledge of the parish was unequaled, and by his efforts its records have been most carefully arranged and preserved. His benefactions to the church were constant and very liberal.

“ He was a wise counselor, and the parish and vestry will sadly miss and deeply mourn the departure of their associate and friend.”

Charles Worthington Evans, son of William and Margaret (Randall) Evans, was born in the City of Baltimore, Maryland, March 13, 1812. His family and immediate connections were members of the Society of Friends, and he attended their meetings, but never formally joined them. As a young man, in Baltimore, he was in the Firemen's Insurance Company and the Merchants' Bank of Baltimore, and June 28, 1835, he removed to Buffalo, where his father's family had been living since 1832, and soon after joined St. Paul's parish.

During the fifty-three years of his business life in Buffalo, he was established on the Evans Ship Canal, which was constructed in 1833 by his father, William Evans, through part of outer lot No. 3 deeded by the Holland Land Company to Benjamin Ellicott, brother of Joseph Ellicott, who laid out Buffalo in 1804. On the death of Benjamin Ellicott this property was set off to his sister, Letitia Ellicott Evans, the mother of William Evans, and grandmother of Charles W. Evans. Mr. Evans was the oldest surviving elevator owner in the city, having operated the Evans elevator for more than forty-one years. He was also one of the oldest members of St. Paul's Church, Buffalo, having

been connected with the parish for more than forty-three years. He was associated with George C. Webster, DeWitt C. Weed and William H. Walker in what was known for several years, from 1847, as the "Junior Vestry," and these four young men made the first concerted movement towards the building of the new church.

Mr. Evans had been honored by his fellow parishioners with all the offices in the parish, and was one of the wardens for the twenty-five years preceding his death. He was clerk of the vestry from 1848 until April, 1854, when he was also appointed treasurer of the parish, and in May, 1854, he was also elected vestryman, which three offices he held until 1858. He was one of the vestry from 1860 to 1862; he was junior warden from April, 1863, until 1870, when he was elected senior warden, continuing in this office until his death in 1889.

He was probably more familiar with all matters relating to the parish than any other person; he was also a warm personal friend of the late Rev. Dr. Shelton, who made him, in connection with Mr. William H. Walker, one of the executors of his estate. During his long life Mr. Evans had entrusted to him for settlement many large estates, and he was continually being placed in positions of trust and responsibility. In 1857 he married Miss Mary Peacock of Mayville, Chautauqua County, daughter of John and Mercy M. Peacock, and niece of Judge William Peacock, in whose house at Mayville she had always lived as a daughter, her mother having died while she was still a very young child.

Mr. Evans was a studious man, and all his life a lover of good books and of literary work. He wrote the "History of the Fox, Elliott, and Evans Families," published in 1882, and had for many years been collecting materials for and writing the "History of St. Paul's Church," which he left in manuscript, and which forms the first part of this volume, as mentioned in the Preface. Outside of his family, one of his chiefest objects of interest and affection was St. Paul's Church, with which he had been identified for so many years, and in which

he was almost always present at divine service on Sundays, sitting in the same pew which he had occupied from the time the church was built until it was destroyed by fire in 1888. He did not live to see the restoration of the present church edifice completed, his death occurring February 8, 1889. He was survived by his wife and two daughters, Mrs. G. Hunter Bartlett and Miss Virginia Evans, now Mrs. Walter Devereux.

The property of the First Presbyterian Church, opposite St. Paul's, was sold April 18, 1889, to the Erie County Savings Bank, the total cost to the bank being \$188,500. The new "First Church" was built on The Circle. The old edifice was demolished, and the imposing new building of the bank which was erected on its site was completed in 1893.

This piece of land was "Lot 43," which had been deeded to the trustees of the First Presbyterian Society of the Town of Buffalo, by the Holland Land Company, December 12, 1820, and upon which, in 1823, the society built a small, frame lecture-room, which gave place to the brick "First Church," dedicated March 28, 1827. (Page 30.)

In 1818, Joseph Ellicott, agent of the Holland Land Company, had informed the Rev. Mr. Clark, rector of St. Paul's, that the vestry might have their choice of lots 43 or 42 (the opposite lot across Church Street) on condition that they build their church on the lot chosen. The vestry promptly accepted this offer, and selected Lot 42. (See facsimile of Mr. Ellicott's letter of May 20, 1819, opposite page 14.) The corner stone of the original St. Paul's was laid June 24, 1819. The formal deed of Lot 42 from the Holland Land Company was given on June 14, 1820. (Pages 14, 19.) St. Paul's was consecrated February 25, 1821. (Page 20.)

Ever since these early times, this part of Main Street has borne the popular designation of "The Churches." In 1897 it was officially renamed Shelton Square by the city authorities, in honor of Dr. Shel-

ton, a new street or square having been formed as described on page 219. (See illustrations opposite pages 16, 38, 46, 152, 254, 440.)

At the annual election, Easter Monday, April 22, 1889, the following wardens and vestrymen were chosen :

William H. Walker and A. Porter Thompson, wardens ; John Pease, James R. Smith, Henry R. Hopkins, George Alfred Stringer, Robert P. Wilson, Albert J. Barnard, James Sweeney, and Edmund Hayes, vestrymen.

At a meeting of the vestry held May 9, 1889, G. Hunter Bartlett was re-elected clerk of the vestry, and James W. Sanford was re-elected treasurer of the parish.

At the same meeting an explanation was ordered entered in the minutes in regard to the sum of \$150 appearing in the Treasurer's Report as paid to the treasurer of Temple Beth Zion for rent. The authorities of the Temple Beth Zion gave the use of the Temple to St. Paul's free of all charges whatever, refusing compensation even for heating and lights. The building was sold to the Masonic bodies of the city, February 1, 1889, and the \$150 mentioned in the report was paid for the use of the Temple after February 1st, and went into the Masonic treasury.

On motion, it was resolved : " That the clerk of the vestry be directed to transmit to the Reverend Rabbi and to the trustees of the Temple Beth Zion the grateful thanks of the rector, wardens and vestry of St. Paul's Church for the hospitality extended to the congregation of St. Paul's during so many months. It is difficult for the vestry to adequately express their thanks for the bestowal of a hospitality so generous and open-handed, which refused all compensation even for heating and lights, and hard to state in words their full appreciation of the spirit in which it was given."

The finance committee reported that the sums subscribed and pledged by the members of the congregation for the rebuilding of the church amounted to more than \$60,000.

Subscription, Rebuilding St. Paul's Church, 1888.

FROM THE ORIGINAL LIST.

E. L. Stevenson,	\$5,000.00	Mrs. Louisa M. Weed, }	
Wm. H. Walker,	5,000.00	Hobart Weed, }	\$1,000.00
James M. Smith,	3,000.00	Geo. N. Burwell,	1,000.00
Charles W. Evans, }		Geraldine H. R. Richmond, }	
Mary Evans, }	2,500.00	John R. H. Richmond, }	
A. P. Thompson, }		Lillian R. Richmond, }	1,000.00
Matilda C. Thompson, }	2,500.00	Gerald H. Richmond, }	
S. Douglas Cornell,	2,500.00	Edward S. Richmond, }	
James R. Smith,	2,000.00	A. Cleveland Cox,	500.00
Edmund Hayes,	2,000.00	Mary H. Lee,	500.00
Geo. Alfred Stringer,	1,000.00	Agnes Squier,	500.00
H. R. Hopkins,	1,000.00	Ella F. Cook,	200.00
Matthew D. Mann,	1,000.00	Jane G. Dann,	500.00
E. H. Hutchinson,	1,000.00	R. E. McWilliams, }	
A. J. Barnard, }		Mary R. McWilliams, }	500.00
Clara S. Barnard, }	1,000.00	Charles G. Curtiss,	500.00
Jane W. Grosvenor, }		Lucy H. Weed, }	
Abby W. Grosvenor, }	1,500.00	George T. Weed, }	500.00
Lucretia S. Grosvenor, }		Edward L. Kimberly,	500.00
William H. Glenny, }		T. W. Cushing,	250.00
Jane G. Glenny, }	1,000.00	Howard H. Baker,	300.00
James Sweeney,	1,000.00	W. A. Joyce,	200.00
Robert P. Wilson, }		E. C. Walker,	200.00
Margaret L. Wilson, }	1,000.00	O. H. P. Champlin,	200.00
Agnes L. Warren,	1,000.00	S. D. Caldwell,	200.00
Laetitia P. Viele,	1,000.00	Edward Bennett,	200.00
Sarah E. Bryant,	1,000.00	Lester Wheeler,	100.00
Geo. S. Field, }		Bernard Bartow,	50.00
Margaret C. Field, }	1,000.00	P. P. Burtis,	200.00
Elizabeth A. McKee,	1,000.00	John L. Kimberly, Jr.,	200.00
Edith K. Walker,	1,000.00	J. Tillinghast,	200.00
Susan E. Kimberly, }		M. Powers Fillmore,	500.00
Charlotte Kimberly, }	1,000.00	John Huske,	100.00

Mrs. J. C. Devereux, . . .	\$50.00	Mrs. Geo. E. Hayes, . . .	\$2,000.00
Miss Catherine McVicker, .	100.00	Jas. R. Silliman, }	
Dr. and Mrs. Frank W. Abbott,	100 00	Urania Silliman, }	50.00
Elizabeth A. Longnecker, . .	100.00	Thos. F. Lewis,	25.00
Josephine Looney,	50.00	W. B. Moore,	25.00
Frances C. Dougherty, . . .	25.00	Sanford C. McKnight, }	
C. A. Dougherty,	25.00	Susan Sanford, }	
Samuel G. Walker,	50.00	J. W. Sanford, }	400.00
Caroline E. Scroggs,	200.00	Geo. F. McKnight, }	
J. A. Lepper,	15.00	Carrie G McKnight, }	
Anna Hoxsie Cook,	200.00	R. Ferguson,	50.00
Chas. E. Williams,	50.00	Wm. Y. Warren,	100.00
Thomas G. Perkins,	100.00	Clara B. Warren,	100.00
Geo. M. Ogilvie,	100.00	Janet W. Rodney,	50.00
John M. Ogilvie,	20.00	E. S. Warren,	100.00
J. H. Marling,	25.00	Laetitia V. W. Hasbrouck, .	50.00
Helen L. Spencer, }		S. T. Smith,	50.00
Harriet M. Spencer, }	25.00	Sheldon T. Viele, }	
Philip S. Smith,	50.00	Anna D. Viele, }	100.00
John G. Luber,	50.00	Sheldon Thompson, }	
Henry Bristol,	200.00	Fannie M. Thompson, }	50.00
M. Caroline Persch,	100.00	W. T. Miller, }	
Edward L. Brady,	50.00	Catharine T. Miller, }	50.00
Mrs. Edward L. Brady, . . .	50.00	Alice J. Thompson,	25.00
Thomas Lothrop,	50.00	Agnes W. Thompson,	25.00
E. F. Meister,	25.00	Augustus A. Thompson, }	
Jessie A. McKenna,	25.00	Marian A. Thompson, }	25.00
Mary E. Walker,	25.00	Laetitia V. Thompson, }	
T. H. Mendsen,	100.00	E. W. Thompson, }	
S. L. Porter,	20.00	Clara B. Thompson, }	25.00
S. E. Laird,	25.00	Albert S. Thompson, }	
J. C. Nagel,	200.00	Matilda J. Thompson, }	
Lee H. Smith, }		Nath. J. Hall,	25.00
Corrie L. Smith, }	50.00	Charlotte T. Wright,	100.00
Wm. B. Gallagher,	50.00	Eliza Gorman,	25.00
Mary L. Gallagher,	50.00	Mary Gorman,	25.00
Henry English,	100.00	Matthew O'Neill,	500.00
Fred T. Johnson,	25.00	Mrs. Edwin Hurlbert,	500.00
Mrs. Chas. Mary,	25.00	Maria L. Callender,	150.00

Matilda Hill,	\$ 15.00	H. R. Howland,	\$ 25.00
Mrs. Streater and family,	25.00	B. Rumsey,	25.00
Spencer Clinton,	100.00	Elisha T. Smith,	50.00
Charles R. Wilson,	25.00	Julia W. Smith,	30.00
Mrs. Thomas Rose,	50.00	Wm. Warren Smith,	20.00
T. W. McKnight,	25.00	Daniel O'Day,	100.00

The pews in the former church edifice were mostly held in fee by individual owners, who also paid a yearly rental, as fixed by the vestry. (See reproduction of old pew deeds opposite pages 22, 54.) As the destruction of the church by fire in 1888 annulled this ownership, it was decided that henceforth no pews should be sold to individuals, but that they should be owned by the church, and rented from year to year. The former individual ownership dated from 1820, when the first sale of pews in the original frame church was held. This individual ownership led to some curious complications, the Bank of England at one time obtaining title to one of the pews. (See page 385.)

The same system was continued in the new stone church, which was first occupied in 1851. The subscriptions to the building fund were made in the form of purchases of stock, the pews being deeded by the church to the various subscribers in proportion to the amounts of their several subscriptions. Persons who had owned pews in the old frame church were also given pews of a proportionate value in the new church. In after years this ownership of the pews by individuals caused, as before stated, many complications, and it was found desirable to do away with it, but the legal difficulties in the way could not be overcome without undue trouble and cost. The fire, however, cancelled these obligations, and all of the pews in the restored St. Paul's are now held in fee by the church corporation, and rented from year to year by the vestry. The subscriptions to the fund after the fire of 1888 were made with no reference to an equivalent ownership of stock or pews in the restored edifice, but simply as gifts for rebuilding the church.

A communication from the finance committee to the congregation,

dated April 10, 1889, reports that "during the past eventful year the pew rentals have — as a general rule — been promptly paid. . . . The church is now approaching completion, and for the ensuing year we shall at first hold our services in the Sunday School room." . . . The Easter services, April 21, 1889, were held in the basement Sunday-school room, or "Crypt Chapel."

At the vestry meeting of May 9, 1889, a letter from the Rev. John Huske, the minister-in-charge, dated May 7, 1889, was read, in which he placed in the hands of the vestry his resignation of the position of minister-in-charge of St. Paul's, the resignation to go into effect on Saturday, the 11th inst. Mr. Huske had been called to the rectorship of St. Paul's Church in Erie, Pa., of which parish he took charge in the autumn of 1889, on his return from a European trip.

In the minutes of the vestry on the resignation of Mr. Huske, it was stated :

"The wardens and vestry of St. Paul's Church accept the resignation of the Rev. John Huske as minister-in-charge of the parish, with sincere regret, and will always retain a grateful memory of his ministrations among us. The circumstances under which Mr. Huske took up the work in St. Paul's were peculiarly sad. The church had been partially destroyed by fire, and this was followed by the departure of the rector, the Rev. John W. Brown, D. D., who had, previous to that calamity, accepted the call to St. Thomas's Church, New York. In the face of these and many other serious difficulties, Mr. Huske has performed most excellent work. By his courage and efforts he has succeeded to an unusual degree in holding the congregation together, and his labors, especially among the sick and afflicted, have been constant and faithful. In all respects he has done his duty nobly and well.

"The vestry unite with the congregation in wishing the Rev. Mr. Huske a prosperous voyage to Europe and a safe return, and also tender to him their warmest wishes for his welfare and happiness in the important parish to which he has been called." . . .

At the same meeting Mr. Walker stated that the Rev. G. Mott Williams had been temporarily engaged as minister-in-charge of the parish.

(In 1895, the Rev. Mr. Williams was made bishop of the diocese of Marquette, Michigan.)

A committee of five, consisting of A. P. Thompson, chairman, W. H. Walker, Col. Barnard, Edmund Hayes and Dr. Hopkins, was appointed to receive applications for memorial windows, and to pass upon the artistic merit and appropriateness of the designs selected.

At a special meeting of the vestry, September 12, 1889, Mr. Walker introduced the subject of obtaining a rector for St. Paul's Church, and spoke at some length concerning the Rev. Henry A. Adams, first assistant of Trinity Church, New York City. The following motion was then offered and unanimously adopted :

"Resolved, That the committee charged with the duty of securing a rector for the parish be and are hereby authorized—if acting unanimously—to call the Rev. Henry A. Adams of New York to that position."

The Hon. James M. Smith, George Alfred Stringer and O. H. P. Champlin were elected delegates to the fifty-second annual Council of the Diocese, at the same meeting.

October 16, 1889, the chairman reported for the committee on finding a rector, the call and acceptance of the Rev. Henry A. Adams ; that the rectorate was to date from October 15, 1889, and that the rector's salary was to be \$6,000 per annum.

Robert Wilkinson gave up his position as sexton, and afterwards became janitor of the new First Presbyterian Church on The Circle. He had been at St. Paul's for ten years, and was succeeded in November, 1889, by William Graveson.

At a meeting of the vestry, November 29, 1889, at the house of the rector, the Rev. Henry A. Adams, it was moved and carried that the dedication of the church be held upon January 2d or 3d, 1890, and that the rector and wardens be a committee to make the necessary arrangements for that occasion. It was also moved and carried that this committee wait upon the bishop and invite him to hold the services of his twenty-fifth anniversary in St. Paul's, and also inform him that it is the desire of the vestry that the dedication of the church shall be held in connection with his anniversary services.

On motion, the clerk was directed to express the thanks of the

vestry to William D. Collingwood for his generous gift of the stone font to the church. (See pages 274, 394.)

December 21, 1889, at a meeting of the vestry, a letter was read from Mrs. Charles W. Evans and her daughters, Mrs. Alice Evans Bartlett and Miss Virginia Evans, formally presenting the brass memorial lectern to the church, upon which the following was offered :

"WHEREAS, A communication has been received by the vestry from Mrs. Charles W. Evans and her daughters stating that they have placed a brass lectern in St. Paul's Church as a memorial to the late senior warden, Charles Worthington Evans ; therefore,

"*Resolved*, That this vestry gladly accepts this costly and beautiful memorial, and wishes to offer to Mrs. Evans and her daughters its grateful acknowledgment of this most acceptable gift." . . . (See page 287.)

At a meeting of the building committee, December 12, 1889, it was resolved that the designs "for the oak litany desk to be presented by Charles A. Gould be adopted, with the thanks of the committee to the donor." (See page 288.)

Saturday, December 28, 1889, there was a second fire in St. Paul's Church, which was, however, overcome with slight damage to the building or contents. It was caused by an overheated smoke pipe in the Erie Street porch. One of the local papers, commenting on this fire, said : "Fifty dollars will probably cover the loss, which is a low price to pay for discovering a dangerous fire-trap." Another paper said : "Few events within the limits of ordinary happenings in the city could cause so intense and widespread excitement as the report that St. Paul's Church was on fire. . . . If the City Hall had been on fire, the excitement about town would not have been so great."

1890.

For detailed description of the church as rebuilt, see special chapter, "The Restored St. Paul's," page 265.

January 2, 1890, at a meeting of the vestry, the rector stated that the entire church edifice was not to be consecrated by the bishop, but only the new extension to the church, the old walls being still standing. The service, as stated by the bishop, would be one of "Hallowing and Reconciling" after the restoration of the church edifice.

The Instrument of Donation was then read, and on motion of Mr. Walker, all the members of the vestry then present signed the Instrument and the clerk affixed the seal :

Instrument.

"REVEREND FATHER IN GOD :

"We, the Rector, Church Wardens and Vestrymen of St. Paul's Church in the City of Buffalo, having by the blessing of God rebuilt and restored our parish church, known also as St. Paul's Cathedral, after its partial destruction by fire, do hereby offer it to receive at your hands, by a public solemnity, such renewal of its sacred character as in your judgment is requisite. And forasmuch as by an Instrument of Donation, dated October 4th, A. D. 1851, the former house was placed under the jurisdiction of the Right Reverend William Heathcote De Lancey, then Bishop of Western New York, for himself and for his successors in office ; and forasmuch as thereupon the said Bishop did receive the same, and by solemn rites did consecrate and make it a Church on the 22d day of October, A. D. 1851.

"Now, therefore, we, the corporation aforesaid, do hereby renew and freshly assume all the obligations then by this corporation acknowledged and professed. And we do solemnly ratify the said Instrument, and hold it to be binding upon us and our successors according to its original intent, with respect of this church as restored, improved and enlarged. And we do hereby pray you so to set it apart, and to restore it after desecration (to which it has been more or less exposed in the process of rebuilding), so that it may be no further secularized or profaned, but may be continually hallowed by all men as a House of Prayer, and used exclusively for the Worship and Glory of Almighty God, according to the Doctrines, Liturgy, Rites and Usages of the Church known as the 'Protestant Episcopal Church in the United States of America.' And further, as the chancel of this church hath been much enlarged, and is rebuilt partly upon new and unconsecrated ground, we therefore do, by these presents, as respects the said enlargement, assume all the obligations of the Instrument aforesaid, as if the new chancel or choir had been part and parcel of the original fabric at the date of its consecration. And we do hereby move you, Reverend Father, to take the



THE RESTORED ST. PAUL'S.
From Main Street.

Photograph by A. W. Simon, 1895.

same into your jurisdiction and to consecrate and set it apart for sacred uses exclusively. The same is designed to be a Memorial of the life and ministry of the Reverend William Shelton, D. D., for more than half a century Rector of this church ; and we ask you to recognize it as such in your Apostolic Sentence, making it a Holy Place for the due celebration of the Blessed Sacrament of the Body and Blood of Christ, and for all other rites and usages which by the Canons and Rubrics of the Church are appointed for such Holy Place in the House of God.

IN WITNESS WHEREOF we have hereunto set our hands and the seal of this Corporation, in the City of Buffalo, on this 2d day of January, in the Year of Our Lord One Thousand, Eight Hundred and Ninety."

On Friday morning, at eleven o'clock, January 3, 1890, the service of Reconciling and Hallowing was held by Bishop Coxe in St. Paul's, and the restored church was formally reopened and dedicated to the Worship of Almighty God in the presence of a large congregation. The bishop, preceded by a long line of choristers and clergy, entered the church. The procession passed through the north aisle and up the center aisle to the chancel, the 68th Psalm being repeated meanwhile by the bishop and the clergy and congregation responsively. After reaching the chancel, the Instrument of Donation was read by the rector, the Rev. Mr. Adams, and the bishop proceeded in the office, arranged by him for this occasion, in a form slightly differing from that for the consecration of a church. The Sentence of Consecration was then read, and was placed by the bishop upon the Holy Table. The Benediction and Invocation followed, after which Morning Prayer was said. The sermon was by Bishop Coxe, the text being from Nehemiah xiii., 14 : "Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof." In the course of his sermon, the Bishop quoted the words of Dr. Shelton on the occasion of the former consecration : "If the spirits are mercifully allowed to revisit the scenes of earth, we may be assured they will look down upon us to-day, and sing Hosannahs, with us, in the Highest." The bishop also referred to the work so successfully carried out by the congregation, and said : "Out of the ashes of humiliation, the church has sprung

up greater and more beautiful than ever." The offering was for St. Philip's Church, and the services closed with the Celebration of the Holy Communion.

In the evening of the same day, January 3, 1890, the commemorative services were held in St. Paul's for the completion of the twenty-fifth year of Bishop Coxe's Episcopate, as the second Bishop of Western New York. "St. Paul's never before looked so resplendent. Since the disastrous fire of eighteen months ago, its interior had been entirely renovated and greatly beautified, and on the morning of this day it had been hallowed with a special service by the Bishop of the Diocese. . . . The vested choirs of St. Paul's, Trinity, Ascension, St. Luke's, St. Mary's, St. Andrew's, All-Saints, and the Good Shepherd, all of Buffalo, and consisting of some 250 voices, each choir led by a crucifer, passed from the crypt to the west door of the church, singing 'The Son of God goes forth to war.' . . . The clergy, vested in cassock, surplice, and white stoles, and many, by request of the bishop, wearing the colored hoods indicative of their academic degrees, followed, and opening ranks upon reaching the choir, the bishops and elder clergy passed into the Sanctuary. Evensong was then impressively rendered, and the special prayers, set forth by the Bishop of the Diocese, were said. . . . At the close of Evening Prayer, the Rev. Dr. Rankine, Rector of DeLancey Divinity School, and of St. Peter's Church, Geneva, being one of the oldest priests in the Diocese, and one of the attending priests at Bishop Coxe's consecration, was delegated by the committee to deliver a congratulatory address to the bishop." . . . During his address, Dr. Rankine stated that the clergy of the Diocese desired to present to the bishop a Pastoral Staff, for the Diocese of Western New York, to be delivered on the near-approaching twenty-fifth anniversary, April 5, 1890, of his ceasing to be Coadjutor by the death of Bishop DeLancey, and of his entering upon the full responsibility of Episcopal jurisdiction. The staff to remain in the Diocese as a memento of its marked progress under Bishop Coxe's supervision, and a transmitted bond in its future history.

At the close of the address, Dr. Rankine presented to the Bishop, on behalf of Hobart College and the DeLancey Divinity School, a rare book — a Book of Common Prayer in many languages.

After Bishop Coxe's response, he was addressed by the Hon. James M. Smith, LL. D., Chancellor of the Diocese, who, on behalf of the laymen of the Diocese, presented the Bishop with a purse of twenty-five hundred dollars.

The sermon was delivered by the Rt. Rev. Henry C. Potter, D. D., LL. D., Bishop of New York, and was an eloquent characterization of what constitutes an ideal Bishop, which, without being direct praise, touched delicately on many points of Bishop Coxe's own character.

The Recessional Hymn was, "I love Thy Kingdom, Lord." After the clergy and choirs had passed into the crypt, the Bishop spoke touchingly to the singers, thanking them for their part in the services of the evening. The choirs of the different churches were accompanied by their respective choir-masters, and the music was under the general direction of Samuel J. Gilbert, organist and choir-master of St. Paul's. The anthems and hymns were all familiar ones, and the musical portion of the service was most inspiring.

At ten o'clock on Saturday morning, January 4th, at St. Paul's, there was a solemn celebration of the Holy Eucharist, attended by many of the clergy and laity, gathered from all parts of the Diocese. Bishop Coxe was the celebrant, and was assisted by Bishop Potter, the Rev. William A. Hitchcock, D. D., of Ascension Church, and the Rev. Francis Lobdell, D. D., of Trinity. The sermon was preached by Bishop Coxe, and was addressed personally and intimately to the clergy of the Diocese, as to the mutual relations of Bishop and Presbyter. He recalled the early history of the Diocese, and referred to the pioneers of the Church in the then wilds. He said: "Western New York owes its existence as a planted Church, chiefly and first of all to the piety of a single Presbyter, Davenport Phelps"—and also of "his compeer, the revered Father Nash." Referring to his own consecration the Bishop said of the clergy who came about him at the

close, to press his hand : " When one came forward whom I had looked up to in my youth as one of the most eloquent clergymen of the Church, when one so much my superior, with infinite humility came and took my hand, and looked into my face and called me his bishop, I remember what a lesson it was to me—to be humble indeed. I speak of the beloved Ingersoll. When such a man as Ingersoll saluted me, his younger brother, as his bishop, and wished me Godspeed out of a loving heart, the Lord knoweth I was humbled. I seem to see, even now, his beautiful expression, his tender and loving eyes. . . . I need not mention my venerated friend, Dr. Shelton, as one whom I loved. He at that time was not present. He had given me his prayers and blessing, and was then traveling in the Holy Land." . . .

After the service, the Rev. Dr. Van Dyke thanked the bishop, on behalf of the clergy of the diocese, for allowing them to demonstrate, in the way that had been done, their appreciation of his many years of service among them.

When a public commemoration had been at first proposed, the bishop had been much averse to it.

The pastoral staff, of silver and ebony, of exquisite design and workmanship, was later received by the bishop, and at his death was transmitted to Bishop Walker as his successor in office, and is used as the pastoral staff of the diocese. It is said that the old wooden crozier, which Bishop Coxe used for many years, and of which he was especially fond, had been given to him by Dr. Shelton, and was made from wood from St. Paul's Church. This staff was buried with him.

At a meeting of the vestry, held at the Parish House, formerly called the Guild House, March 26, 1890, it was moved and carried that the parish should have an assistant minister. At this meeting it was decided that the balance (about \$2,400) of the \$4,000 left to St. Paul's by the Rev. William Shelton, D. D., should be transferred temporarily to the building fund. Dr. Shelton left \$2,000 to the parish, the interest to be used for chiming the bells. He also left \$4,000 unconditionally. A portion of this latter amount was used by the

vestry in 1886 for repointing the church edifice, repairing the stone crosses, etc. (See pages 149, 154, 155.)

At the annual election of wardens and vestrymen, held on Easter Monday, April 7, 1890, the following persons were chosen : William H. Walker and A. Porter Thompson, wardens ; John Pease, James R. Smith, Henry R. Hopkins, George Alfred Stringer, Robert P. Wilson, Albert J. Barnard, James Sweeney and Edmund Hayes, vestrymen.

At a meeting of the vestry held April 19, 1890, G. Hunter Bartlett was re-elected clerk of the vestry, and James W. Sanford was re-elected treasurer of the parish.

May 13, 1890, at the Hygienic Institute, Geneva, N. Y., died Harriet M. Dayton, widely known throughout Western New York as "Sister Harriet." She was the daughter of the late Judge Nathan Dayton of Lockport, N. Y., and was born September 15, 1826, and went to Lockport with her parents in 1832. She was a very faithful worker in the Church, and early gave her life up to charitable and religious work among sick, poor and afflicted humanity. She was the first ordained member of the Protestant Episcopal Order of Deaconesses, and came to Buffalo to labor under Bishop Coxe about 1880, later becoming a member of St. Paul's Church, where she worked under the direction of the Rev. Dr. Brown, as deaconess of the parish. Her work among the poor and sick was constant, and her quiet, gentle ways endeared her to all. Her funeral was held in Grace Church, Lockport, and was very largely attended, not only by her old friends in Lockport but by many from Buffalo.

September 11, 1890, at a meeting of the vestry, Mr. Walker spoke of the tablet which the vestry proposed to place in the new Temple Beth Zion, on Delaware Avenue, as an acknowledgment of the courtesy and hospitality extended to St. Paul's by the Reverend Rabbi and the trustees of Temple Beth Zion after the burning of the church on May 10, 1888. On motion, a committee was elected to procure such tablet.

At this meeting, William H. Walker, Judge James M. Smith and O. H. P. Champlin were elected delegates to the Diocesan Convention to be held at Niagara Falls, September 16, 1890.

At the same meeting a letter from A. Porter Thompson to the rector, wardens, and vestrymen was read, in which he said : "In behalf of Agnes L. Warren, Laetitia P. Viele and myself, I hereby present to St. Paul's Church a bust in marble of the late Sheldon Thompson, our father, to replace the memorial bust heretofore in the church, and which was destroyed by the explosion in the church, Ascension Day, 1888. The former bust was formally accepted by the vestry many years ago, and we now ask the acceptance of this memorial in place of the former one."

The following preamble and resolution were then offered and unanimously adopted :

"A communication having been read from Mr. A. Porter Thompson offering to St. Paul's Church, on behalf of himself and his sisters, Mrs. Warren and Mrs. Viele, a marble bust of their father, the late Sheldon Thompson, to replace the one formerly in the church. Therefore,

"*Resolved*, That the vestry accepts with great pleasure this valuable memorial of one of the founders of this parish and gladly consents to its being placed in the church." (See pages 64, 292.)

1891.

At the annual election, Easter Monday, March 30, 1891, the following persons were elected as wardens and vestrymen : William H. Walker and A. Porter Thompson, wardens ; John Pease, Albert J. Barnard, George A. Stringer, James R. Smith, Robert P. Wilson, Edmund Hayes, James Sweeney and Sheldon T. Viele, vestrymen.

April 14, 1891, Edward L. Stevenson, one of Buffalo's oldest and most respected citizens, died. He had long been prominently identified with St. Paul's Parish, was one of the vestry in 1848-'49-'50-'51, a member of the building committee for the new church edifice in 1849, and always most liberal in his gifts to the church, especially for the rebuilding of the edifice after the disastrous fire of 1888. His name heads the subscription list of 1888 with the generous sum of \$5,000.

Mr. Stevenson was over eighty-five years old at the time of his death, and had been identified with many of Buffalo's most important business enterprises. He was born in Auburn, Cayuga Co., March 31, 1806, to which place his parents had come from Massachusetts. Here he lived until 1823, when he came to Buffalo as manager of the famous stage route from Buffalo to Albany, which constituted in those days an enterprise of very considerable magnitude. At one time four regular lines of coaches left Buffalo — the "Telegraph" line, which limited the number of passengers to six, and in seasons of good roads made the distance to Albany in forty-eight hours, charging \$15 fare; the "Pilot" line, the "Diligence," and the regular mail and accommodation line. The three latter charged about \$10 fare. Mr. Stevenson continued in the stage office until 1842, at which time the Buffalo & Attica Railroad was completed, forming the last link in the line from Buffalo to Albany, and practically ending the stage business over that route forever. During this period Mr. Stevenson made numerous investments in land; these operations being carefully and judiciously conducted, yielded handsome profits and laid the foundation of his large fortune. For many years past Mr. Stevenson had devoted himself almost entirely to the care of his large real estate interests, and it was his pride to say that he had transacted business within a circle of 100 feet from his office on Main Street for a period of sixty years.

Mr. Stevenson outlived his wife, to whom he was married in 1832, and who died August 31, 1886, and both of their children, a young son who died in 1840, and the late George P. Stevenson, who died May 23, 1878; but he was affectionately cared for during the ill health of his later years by his nieces, Miss Amelia Stevenson and the late Mrs. Frank S. Thorn, who had lived with him after the death of their parents in their early childhood. The beautiful stained-glass window in St. Paul's, near the pulpit and facing the south aisle, is in memory of his late wife, Mrs. Amelia Geer Stevenson. (See page 294.)

At a meeting of the vestry held May 8, 1891, G. Hunter Bartlett was re-elected clerk of the vestry.

James W. Sanford's resignation as treasurer of the parish was then read, and the following resolutions in regard to it were unanimously adopted, and a copy ordered sent to Mr. Sanford :

" *Resolved*, That this vestry receives with great regret the resignation of Mr. James W. Sanford, who for twenty years has been the valued and efficient treasurer of the parish.

" *Resolved*, That while we are constrained by Mr. Sanford's wishes to accept his resignation, we wish to assure him that we do so most unwillingly and with a full appreciation of the great services rendered to the parish in the office which he has so ably filled.

" *Resolved*, That we offer to Mr. Sanford on this occasion the best wishes of every member of the vestry for his health and prosperity."

It was moved and carried that Philip Joyce be elected treasurer of the parish.

On motion, the wardens were appointed a committee to negotiate for the transfer of the property of St. Andrew's Mission from the wardens and vestry of St. Paul's Parish to the parish about to be formed.

At a vestry meeting held June 5, 1891, it was reported for the committee on placing a tablet in the new Temple Beth Zion on Delaware Avenue, that the tablet had been placed in the Temple, and was well executed and satisfactory. Rev. Henry A. Adams stated that the Rev. Dr. Aaron, Rabbi of the Temple, had written a cordial letter to him, acknowledging the gift. The inscription on the tablet is as follows :

THIS TABLET
IS PLACED HERE BY THE VESTRY OF
ST. PAUL'S CHURCH, BUFFALO
IN GRATEFUL ACKNOWLEDGMENT
OF THE KINDNESS OF THE
CONGREGATION
TEMPLE BETH ZION
IN TENDERING TO THE WARDENS AND
VESTRY OF ST. PAUL'S THE USE OF THE
TEMPLE AFTER THE DESTRUCTION
OF THE CHURCH BY FIRE, ON
THE TENTH DAY OF MAY,
1888.

November 23, 1891, at a meeting of the vestry, it was moved and carried: "That the rector and clerk be authorized to sign the necessary application to the court, and subsequently to sign the deed, for the transfer of the Spruce Street property, and that the clerk be authorized and directed to affix the seal of the corporation thereto." This was therefore done. The property on Spruce Street had been purchased by St. Paul's Church in 1875 for the purpose of erecting there a mission chapel; the chapel was built, and a mission, called St. Andrew's Mission, was carried on for fifteen years, principally supported by St. Paul's, and conducted by members of St. Paul's Guild and others. The mission grew in strength and importance and was, in 1891, duly incorporated under the name of St. Andrew's Church, Buffalo, N. Y., according to the provisions of the statute in such case made and provided, and was received into communion with the Protestant Episcopal Church. The rector, wardens and vestrymen of the new church therefore made application to St. Paul's to have the property transferred to them. (See pages 117 and 393.) They afterwards sold the Spruce Street property, and built a new St. Andrew's Church on Goodell Street.

1892.

February 9, 1892, at a meeting of the vestry, the resignation of the Rev. Henry A. Adams as rector of the parish was read, the resignation to take effect March 1, 1892. The following resolutions were unanimously adopted:

"*Resolved*, That the resignation of the Rev. Henry A. Adams of the rectorship of St. Paul's Church be and the same is hereby accepted, to take effect on the 1st day of March, 1892.

"*Resolved*, That we wish to place on record our appreciation of the intellectual force and ability which he has shown during his connection with this parish, and also of the earnestness and zeal displayed in the spiritual oversight of St. Paul's.

"*Resolved*, That our best wishes attend him in his new and important field of labor."

The Rev. Henry A. Adams was born at Santiago de Cuba in 1861, and was therefore only twenty-eight years old when he became rector of St. Paul's in 1889. He had been first assistant minister of old Trinity Church, New York City, his duties there being chiefly confined to preaching, for three years before coming to Buffalo. On his resignation of the rectorship of St. Paul's he returned to New York, becoming rector of the Church of the Redeemer in that city.

February 9, 1892, at the meeting of the vestry, the resignation of G. Hunter Bartlett as clerk of the vestry was read. He had asked some months before to be relieved, on account of lack of time for discharging the duties of clerk, and had handed in his formal resignation in December, 1891, having been clerk since May 1, 1885. On motion the resignation was accepted, "with the thanks of the vestry to Dr. G. Hunter Bartlett for his valuable and long-continued services."

Charles R. Wilson was then unanimously elected clerk of the vestry.

The following committee to obtain a new rector was appointed at this meeting: Mr. Walker, chairman; Messrs. Thompson, Wilson, Barnard, Stringer, Smith and Hayes. On April 27th, Mr. Viele was added to the committee.

The Rev. Arthur J. Fidler, assistant minister of the parish, became the minister in charge.

April 18, 1892, Easter Monday, at the annual election, the following persons were chosen for wardens and vestrymen: William H. Walker and A. Porter Thompson, wardens; John Pease, Albert J. Barnard, George Alfred Stringer, James R. Smith, Robert P. Wilson, Edmund Hayes, James Sweeney and Sheldon T. Viele.

At a meeting of the vestry held April 27, 1892, Charles R. Wilson was re-elected clerk of the vestry, and Philip Joyce treasurer of the parish.

At the same meeting a letter was read from the Rev. Arthur J. Fidler, resigning the office of assistant minister in charge of St. Paul's, the resignation to take effect April 30th, in view of the fact that he had accepted a call to the rectorship of Christ Church, Greenburg, Pa., upon the duties of which he expected to enter May 1, 1892.

The vestry unanimously resolved :

"WHEREAS, the Rev. Arthur J. Fidler, assistant minister of this parish, has tendered his resignation to take effect on the 30th inst. Therefore be it,

"*Resolved*, That in accepting the resignation of Mr. Fidler, it is a simple act of justice to express to him our appreciation of his valuable services in the position he has held. Since the rector left us his duties have been especially arduous and have been most faithfully performed. Our best wishes will follow him in the parish at Greenburg, and we hope he may have many happy and prosperous years before him."

At this meeting the applications of nineteen men of the parish for certificates recommending them to the bishop for license as Lay Readers were presented to the vestry ; the applications were approved and the certificates signed, the names being as follows :

Judge James M. Smith, Robert P. Wilson, Matthew D. Mann, M. D., Thomas F. Lothrop, M. D., Edward C. Walker, Francis S. White, Frank W. Abbott, M. D., O. H. P. Champlin, Wm. H. Chapin, Howard T. Cornwell, Henry A. Dann, Wm. F. Dent, Henry S. Gatley, Henry R. Hopkins, M. D., Montgomery A. Crockett, M. D., Alex. S. Hallowell, John B. Higgins, Philip S. Smith and Charles R. Wilson. September 16, 1892, the names of Harry S. Sizer and James A. Lepper were added to this list. These applications grew out of the organization of the Layman's Missionary League, and were in accordance with its regulations.

At a meeting of the vestry, July 1, 1892, the resignation of Philip Joyce as treasurer of the parish was read, and a vote of thanks was extended to him for his faithful and diligent discharge of his duties as treasurer. It was then moved and carried that William A. Joyce be elected treasurer of the parish.

Having accepted the call to the rectorate of St. Paul's, the Rev. Jacob A. Regester arrived in Buffalo on Tuesday, July 5, 1892, and began his work in the parish. He preached his first sermon as rector of St. Paul's on the following Sunday, July 10th. Mr. Regester, with his family, came to Buffalo from Washington, D. C., where he had been the rector of St. John's Church, Georgetown parish. For several years of his earlier ministry he had been assistant at Grace Church, Baltimore.

At the vestry meeting of September 16, 1892, the Hon. James M. Smith, W. H. Walker and Dr. H. R. Hopkins were chosen delegates to the Diocesan Council to be held at Trinity Chapel, Buffalo, September 20th.

At a special meeting of the vestry, held on Monday, October 17, 1892, the following minute was presented by Mr. Walker, and, on motion, unanimously adopted :

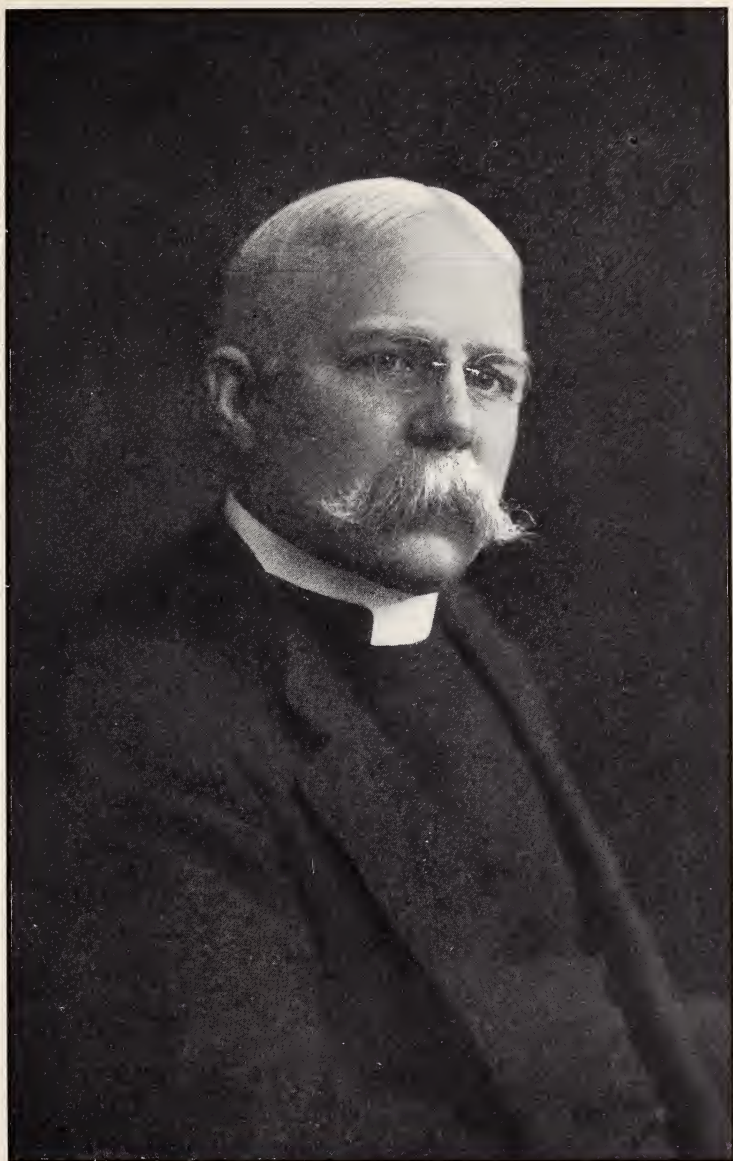
"The vestry of St. Paul's Church have received the intelligence of the death of Robert P. Wilson, who for nearly ten years has been a member of this body, with profound sorrow. Our friend and associate was a man of most attractive personal qualities, he possessed a certain nobility of character which endeared him to all, and especially to those who, like ourselves, came in close contact with him.

"He was one of the most faithful and valuable members of this vestry, nearly always present at its meetings, and ready at all times to give his counsel and labor to the interest of St. Paul's Parish.

"This was especially the case during the important work of rebuilding the church. He accepted the responsible office of treasurer of the Building Fund, and discharged the duties of that position with remarkable fidelity and the most perfect accuracy. For his services in that capacity the parish owes him a debt of gratitude and affection."

Robert Preston Wilson, one of Buffalo's best-known lawyers, died in Buffalo, October 15, 1892. He was born in Sackett's Harbor, N. Y., and was the son of the Rev. George S. Wilson and Julia Preston Wilson, and grandson of Robert Wilson, an officer in the War of the Revolution, by inheritance from whom he was a member of the Order of the Cincinnati, being the only member of that historic order in Buffalo.

He was graduated from Williams College in 1860. In 1861 he enlisted as a private in the 16th New York Volunteers, of which he was afterwards made adjutant, and took part in the battle of Bull Run. In 1862 he was appointed Assistant Adjutant-General of General Joseph J. Bartlett's brigade, the 6th Army Corps, of which his regiment formed a part, and in that capacity served in General McClellan's Peninsular campaign in 1862. In 1863 Mr. Wilson was commissioned major of the 121st New York Regiment, but declined the appointment, and retained his position on General Bartlett's staff. With the Army of the Potomac



THE REVEREND J. A. REGESTER, S. T. D.
Rector of St. Paul's from July 5, 1892.

Photograph by Jansen, October, 1902.

he took part in several famous battles. He was severely wounded in 1863, and was honorably discharged from the service for permanent disability in February, 1864.

Mr. Wilson came to Buffalo in the spring of the same year and entered the law office of Ganson & Smith, as a student. He was admitted to the bar in 1866. In 1873, Mr. Wilson, Charles D. Marshall and Spencer Clinton established the law firm of Marshall, Clinton & Wilson, which built up a very large and important legal business. Mr. Wilson was married in 1868 to Miss Margaret L., only daughter of the Hon. James M. Smith. Mrs. Wilson survives him, as does also his nephew and adopted son, Charles Robert Wilson.

In October, 1892, it was decided by the vestry to press the claim of St. Paul's Church against the Buffalo Natural Gas Fuel Company for damages sustained in the destruction of the church, May 10, 1888. The following letter was sent :

“ BUFFALO, Oct. 26, 1892.

“ DANIEL O'DAY, ESQ., PRESIDENT, ETC.

“ *Dear Sir,*—The vestry of St. Paul's Church having been informed that the Natural Gas Fuel Company has settled the claims of the insurance companies growing out of the destruction of the church in May, 1888, deem it their duty to present to the company the claim of the church for the loss sustained beyond the amount of the insurance. The amount of this loss is about \$14,000. This sum does not include any allowance for the damage sustained by the church in being deprived of the use of it for nearly two years. The members of St. Paul's and others, yourself among the number, subscribed very liberally towards the restoration of the church. More than \$130,000 was expended for that purpose, and, notwithstanding the sacrifices and generosity of the subscribers, the vestry find themselves incumbered with a debt of nearly \$15,000. I present this matter to you in the full confidence that your company will certainly be willing to regard as favorably the claim of St. Paul's Church as that of the insurance companies.

“ I remain very respectfully yours, etc.,

“(Signed.) WILLIAM H. WALKER,
“ Warden, St. Paul's Church.”

In November, 1892 the Rev. N. S. Stephens became assistant to the rector.

1893.

February 24, 1893, it was decided by the vestry, in view of a deficit in the funds of the parish, that a circular letter should be sent to the individual members of St. Paul's, asking them for subscriptions to put the parish in a better financial position. The deficit, as stated in the circular, was about \$3,000, and the causes of this excess of expenditure were exceptional. The rector, the Rev. Mr. Regester, having circulated the subscription paper, on Easter Sunday, April 2, 1893, the subscription, together with a large offering, amounted to more than the sum asked by the vestry.

On Easter Monday, April 3, 1893, the following persons were elected by the parish: William H. Walker and A. Porter Thompson, wardens; and John Pease, Albert J. Barnard, George Alfred Stringer, James R. Smith, Edmund Hayes, James Sweeney, Sheldon T. Viele and Hobart Weed, vestrymen. On April 14th, at a meeting of the vestry, Charles R. Wilson was re-elected clerk of the vestry and William A. Joyce was re-elected treasurer of the parish.

At the vestry meeting, held April 25, 1893, it was reported by Messrs. Walker, Thompson and Viele, the committee having the matter in charge, that the Buffalo Natural Gas Fuel Company would settle with the parish for the damages to the church by the explosion of natural gas on May 10, 1888, for the sum of \$7,500 in cash. It was decided by the vestry to accept this amount rather than undertake the large expense and uncertainty of a legal contest. The rector and clerk of the vestry were therefore authorized to execute under their hands a general release of all claims for damages, which was done, and the sum of \$7,500 was paid into the treasury of the church.

At the same meeting, Charles R. Wilson was elected treasurer of St. Paul's Church Building Fund to fill the vacancy caused by the death of the former treasurer, Robert P. Wilson.

Under the auspices of the Laymen's Missionary League, a series of six Wednesday evening sermons, suggested and arranged by

Bishop Coxe, and known as the "Sermons for the Columbian Year," was preached at St. Paul's, Buffalo, during the spring and early summer of 1893. These sermons were delivered by some of the most eminent bishops and clergymen of the Church, and were, without exception, brilliant and able. The speakers and their subjects were as follows :

General subject and title, "The Holy Catholic Church" and Her American Daughter.

1st. America the Study of Nations ; Her Religious Destiny. Bishop Perry of Iowa, April 5th.

2d. Denominationalism, Past, Present and Future. Bishop Thompson of Mississippi, April 26th.

3d. The Church Catholic from the Beginning of the World. Bishop Coxe of Western New York, May 10th.

4th. Public Worship, Traditional, Hebrew, Christian, in America, Past, Present and Future. Bishop Seymour of Springfield, Ill., May 24th.

5th. The Church Catholic and Learning, Letters, Art, Science, Constitutional Government. Prof. William Clark, M. A. Oxon., LL. D., June 7th.

6th. The Church and Society, the Family, the Nation, the World, Incarnation the Common Bond of Humanity. Bishop Garrett of Northern Texas, June 21st.

At the vestry meeting of August 4, 1893, W. H. Walker, James Sweeney and O. H. P. Champlin were appointed delegates to the Diocesan Council to be held in Rochester in September.

In 1893, Sister Frances, who had for some time been connected with the Church Home in Buffalo, was appointed as Deaconess in St. Paul's Church.

In September, 1893, Lorenzo Harris succeeded William Graveson as sexton.

On December 6, 1893, the parish was saddened to hear of the death of Mrs. Edith Kimberly Walker, the wife of the Senior Warden of the parish, William H. Walker. Mrs. Walker was the youngest daughter of the late John L. Kimberly, and from childhood until the time of her death was one of the most faithful members of St. Paul's.

"It was in a life rich in charitable and benevolent work that Mrs. Walker became best known to the people of the city. Not only was

she the constant associate of her husband, who has always been among the foremost in every good work, but in the many charities of the church which she loved so well her presence was always a power. For two years she was president of the Missionary and Relief Society, which flourished and increased its power for good during her administration of its affairs. She was also one of the managers of the Diet Kitchen, and one of the board of associate managers of the Church Charity Foundation. There were in the city few women whose lovable character and sincere christian devotion were understood and appreciated by a larger circle of friends."

Besides her husband, Mrs. Walker leaves three children, two sons and a daughter.

On December 8th the vestry of the church unanimously adopted the following memorial and resolution relative to the death of Mrs. Walker :

"The vestry of St. Paul's Church has learned with sorrow of the death of Edith Kimberly Walker, wife of our senior warden.

"Mrs. Walker has been a life-long member of St. Paul's. Baptised in the church, her life has been devoted to a constant and consistent support of its principles and practice.

"Her unostentatious kindness and her cheerful and faithful performance of duty have endeared her to all in the parish. Her loss will be deeply felt and sincerely mourned by all who knew her. We trust that the beauty of her example will inspire others to take up the work which she has laid down.

"*Resolved*, That we tender to her husband and family our deep sympathy in their affliction, and assure them that the parish mourns with them in our common loss."

December 8, 1893, the rector was authorized by the vestry to incur the necessary expense in printing a "Year Book" of the parish. This was accordingly done, and the first "Year Book" of St. Paul's was issued, dated Advent, 1893. It was written and admirably compiled by the rector, the Rev. Mr. Regester, and gives full information of the condition of the parish, its organization, its numerical and financial strength, the names and purposes of its various societies, guilds, etc., and was very valuable and instructive to every parishioner.

1894.

On Easter Monday, March 26, 1894, the following persons were elected by the parish: William H. Walker and A. Porter Thompson, wardens; and John Pease, Albert J. Barnard, James R. Smith, Edmund Hayes, James Sweeney, Sheldon T. Viele, Hobart Weed and Charles R. Wilson, vestrymen.

April 6, 1894, at a meeting of the vestry, Charles R. Wilson was re-elected clerk of the vestry, and William A. Joyce treasurer of the parish.

June 28, 1894, Hobart College conferred the degree of S. T. D. (Doctor of Sacred Theology) on the Rev. J. A. Regester, the rector of St. Paul's Church, — a well merited honor, and one which gave much pleasure to the many friends of the able and beloved rector of the parish.

July 20, 1894, Mrs. Louisa M. Weed died, in her ninety-second year. She had, at the time of her death, lived longer in Buffalo than any other person in the city, and she was also the oldest member of St. Paul's Parish. Her life covers almost the entire history of the city, and she lived here when the place was called New Amsterdam. Mrs. Weed was about eleven years old when Buffalo was burned by the British in 1813, and she remembered the event vividly. She was a daughter of Dr. Cyrenius Chapin, and wife of Thaddeus Weed, whom she survived many years. They had three children, the late DeWitt C. Weed, the late Mrs. Louisa Weed Hale, and Hobart Weed, who survives his mother. (See pages 13, 120, 121.)

December 2, 1894, being the first Sunday in Advent, the pledge, or envelope, system of offerings was introduced into the parish.

1895.

March 9, 1895, the vestry decided to purchase the property, No. 61 Johnson's Park, known as the David S. Bennett house, for the purposes of a rectory for the parish.

April 15, 1895, being Easter Monday, at a meeting of the congregation, held in the church, the following church wardens and vestrymen were elected :

William H. Walker, senior warden, A. Porter Thompson, junior warden ; John Pease, Albert J. Barnard, Edmund Hayes, James Sweeney, Sheldon T. Viele, James R. Smith, Hobart Weed and Charles R. Wilson, vestrymen.

April 23, 1895, at a meeting of the vestry, Charles R. Wilson was elected clerk of the vestry and William A. Joyce treasurer of the parish, for the ensuing year.

In the report of the finance committee, presented to the vestry at this meeting, is the following : "We wish to put on record the important purchase made of a rectory in Johnson's Park. A house, every way adapted to the purpose, was bought for \$20,000. \$5,000 was paid down, and the balance is on bond and mortgage at five per cent. The \$5,000 was raised by subscription." The vestry felt justified in making the purchase at this time and assuming this debt, as the rector offered to pay personally the interest on the mortgage and one-half the taxes ; this was not intended to be a permanent arrangement, but was to last only until the parish should be in a position to relieve the rector from this responsibility. (See page 242.)

Rectory Fund Subscription.

A Friend,	\$ 25.00	Edward Bennett,	\$200.00
Mrs. Robert P. Wilson, . . .	100.00	S. Douglas Cornell,	100.00
Mrs. Laetitia P. Viele, . . .	150.00	William Y. Warren,	50.00
Mrs. Mary Evans,	200.00	Mrs. George H. Bryant,	100.00
Mrs. Agnes L. Warren, . . .	100.00	James R. Smith,	500.00
Mrs. Clara B. Warren, . . .	50.00	A. P. Thompson,	300.00
Mrs. Van Bokkelen,	100.00	M. D. Mann,	100.00
George C. Greene,	100.00	W. H. Walker,	500.00
Robert Palen,	50.00	A. J. Barnard,	200.00
E. H. Hutchinson,	500.00	James M. Smith,	500.00
James Sweeney,	250.00	Hobart Weed,	250.00
Edmund Hayes,	500.00	H. R. Hopkins,	100.00

\$5,025.00



THE PRESENT RECTORY OF ST. PAUL'S,
61 Johnson's Park, purchased 1895. The home of the Rev. Dr. Regester. (See pages 199, 200.)

Photograph by G. H. B., November 8, 1902.

In the report of the finance committee, mentioned above, is also the following : "To speak again of the working of the pledge system : We have received on the twenty-one Sundays it has been in operation, \$2,173.40 ; the amount of pledges unpaid is very small indeed, and it seems to have the elements of certainty and regularity to a remarkable extent."

May 6, 1895, at a meeting of the vestry of St. Paul's Church, held at the Parish House, Mr. Walker stated that the sad intelligence had been received of the death of Mrs. Matilda C. Thompson, wife of the junior warden of the parish, and moved the following resolutions, which were unanimously adopted :

"Resolved, That the vestry of St. Paul's Church have heard with profound sorrow the announcement of the death of Mrs. Matilda C. Thompson, the wife of the junior warden of this parish. Mrs. Thompson has been for many years a member of St. Paul's, and will be deeply regretted. In all the relations of life she illustrated the best qualities of a pure and exalted character. Her faithful devotion to her family and friends was known of all, and she leaves a memory that will be cherished by all who knew her.

"Resolved, That we wish to offer to her husband and family the assurances of our heartfelt sympathy."

At the same meeting W. H. Walker, Dr. H. R. Hopkins and James Sweeney were appointed delegates to the Diocesan Council, to be held at Lockport, May 20, 1895.

In July, 1895, died James W. Sanford. For many years Mr. and Mrs. Sanford were prominent members of St. Paul's, and valued friends and neighbors of the late Dr. Shelton. Mr. Sanford was treasurer of the parish from 1871 until 1891. He was nearly eighty years of age at the time of his death, and had lived in Buffalo since 1836.

The third "Year Book" of the parish, dated Advent, 1895, states that the present number of communicants is 802.

In November, 1895, the Rev. John S. Littell came to St. Paul's as assistant to the rector, succeeding the Rev. N. S. Stephens, who had resigned the position in August.

1896.

March 21, 1896, the following resolutions, relative to a change in the day of election of the vestry, were adopted :

" Resolved, That this vestry recommend that the date of the annual election of this corporation be changed from Monday in Easter week to Monday in the week beginning with the First Sunday in Advent ; that the number of vestrymen be changed from eight to nine ; and that the terms of the churchwardens be changed so that one warden shall be elected annually.

" Resolved, That this vestry recommend that the qualifications of voters, and the qualifications of wardens and vestrymen of this corporation, be changed to conform in both cases to the requirements of Section 30 of Chapter 723 of the Laws of this State, passed in the year 1895."

At a meeting of the congregation of St. Paul's, held in the church on Easter Monday, April 6, 1896, the rector, the Rev. Dr. J. A. Regester, presiding, the following persons were elected wardens and vestrymen for the ensuing year :

William H. Walker, Senior Warden, A. Porter Thompson, Junior Warden ; Vestrymen, John Pease, Albert J. Barnard, Edmund Hayes, James Sweeney, Sheldon T. Viele, James R. Smith, Hobart Weed, Charles R. Wilson.

At the meeting of the congregation, held as stated, on Easter Monday, April 6, 1896, the resolutions adopted at the vestry meeting of March 21, 1896, were publicly read and submitted to the meeting, and the meeting thereupon ratified the same by a vote of nineteen in favor thereof and no votes against the same. The Monday next after the First Sunday in Advent was the date determined on by said meeting for the annual election of the parish ; nine was the number of vestrymen decided on by said meeting, and it was also determined to thereafter elect churchwardens so that the term of one warden will expire annually.

This altering of the old custom of the parish seemed best in view of the fact that, following the passage of the State law in 1895, making

it legal for the Protestant Episcopal churches of the State to make this change, most of the prominent parishes of the State had availed themselves of the right to do so. Advent Sunday being the beginning of the Church Year, the change seemed a fitting one.

Easter Monday had been the day of election at St. Paul's since the foundation of the parish, the meeting of Monday, February 10, 1817, for the organization of the parish and the election of the first vestry, having resolved unanimously: "That Easter Monday hereafter be the day for the annual election of their successors, and that the said church be known and distinguished by the name of St. Paul's Church in Buffalo."

(See page 9, this volume.)

For some time a movement had been on foot among the women of St. Paul's for the building of a new Parish House. This movement having received the approval of the authorities of the parish, a committee of women was formed representing the different parish organizations most interested in having a building better suited to the various branches of parish work; and the securing of subscriptions for the necessary funds was enthusiastically begun.

At the vestry meeting of April 20, 1896, the rector stated that the women of the parish who had in charge the work of raising a fund for the erection of a new Parish House had already secured subscriptions amounting in the aggregate to more than \$20,000, and he asked that a committee might be appointed to take charge of the construction of the new building. On motion of Mr. Walker, it was resolved: "That a building committee, consisting of Edmund Hayes, chairman, and Horatio C. Harrower and Charles R. Wilson, be appointed with full power to construct a new Parish House on the site of the present one, to cost when completed not more than \$20,000." On motion of Mr. Weed, the rector and Mr. Walker were added to the building committee.

At the same meeting, W. H. Walker, A. Porter Thompson and Dr. Henry R. Hopkins were appointed delegates to the Diocesan Conven-

tion to be held in Buffalo, May 19, 1896. Charles R. Wilson was elected clerk of the vestry, and William A. Joyce treasurer of the parish for the ensuing year.

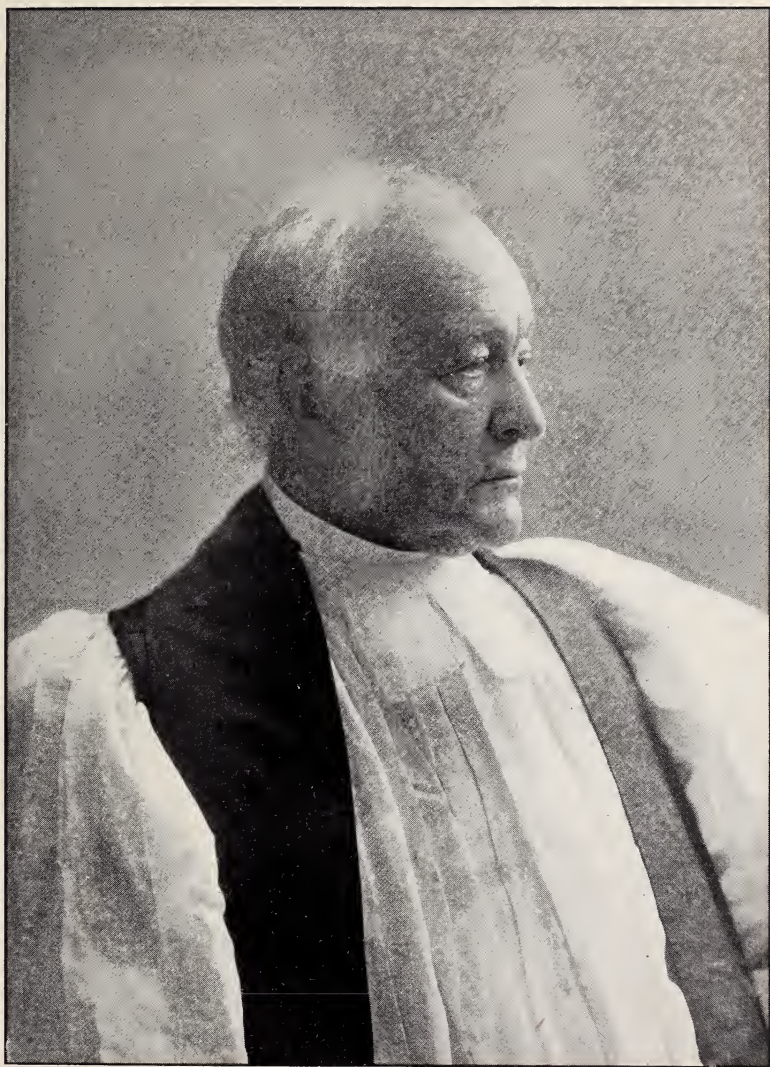
On Monday, July 20, 1896, the news was received in Buffalo of the sudden death, at the Sanitarium at Clifton Springs, N. Y., of the Rt. Rev. Arthur Cleveland Coxe, Bishop of the Diocese of Western New York.

Bishop Coxe had been somewhat exhausted and prostrated by his pastoral and other manifold duties, and had gone from his home in Buffalo, with Mrs. Coxe, to Clifton Springs for rest, on July 8th. He was apparently much improved in health, and was about to return to Buffalo, when the summons came, and he sank quietly and painlessly into rest. The bishop was born May 10, 1818, and was therefore seventy-eight years of age.

A short account of the principal events in his most useful and beautiful life will be found at page 98 of this volume.

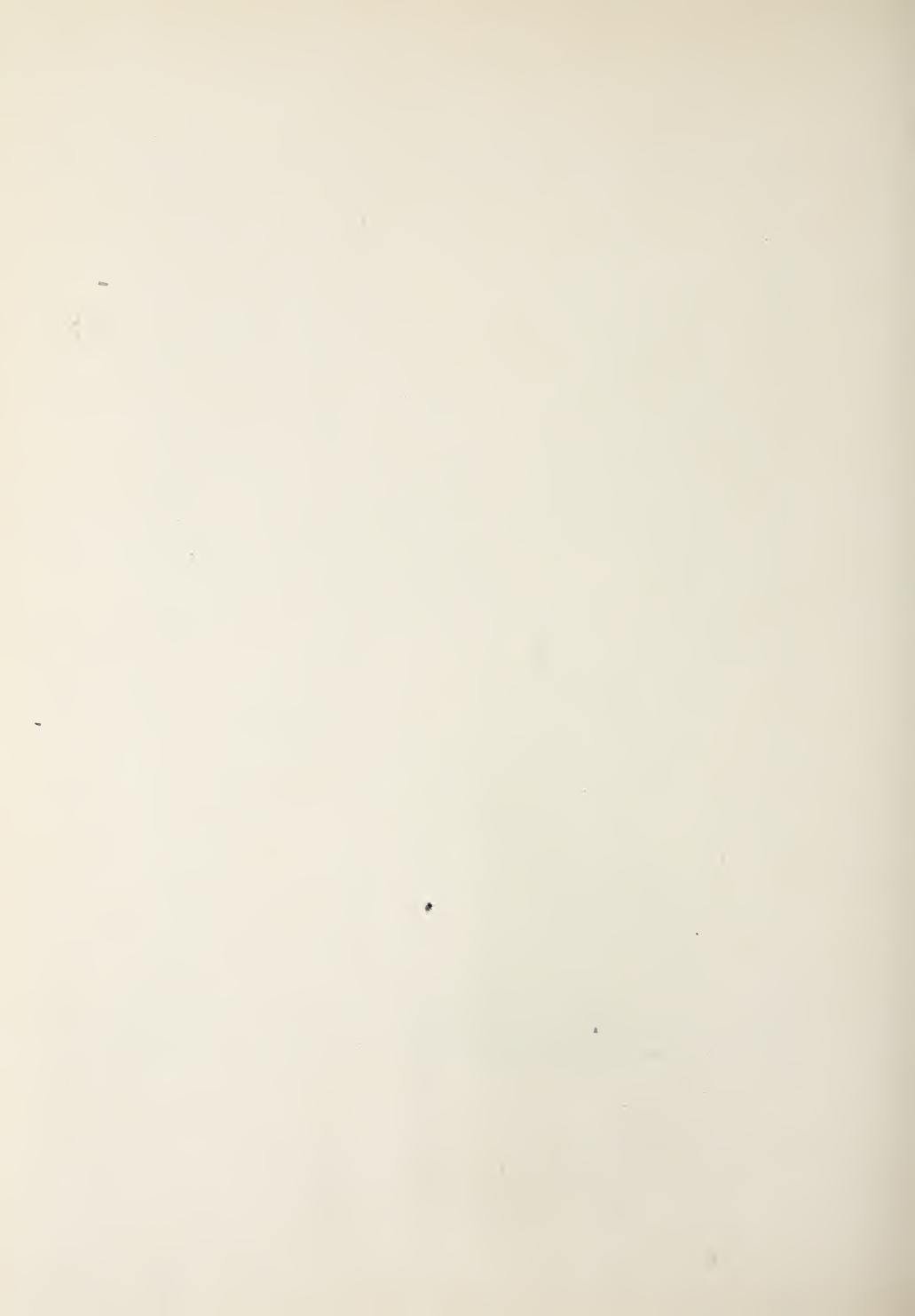
The body of the bishop was taken in solemn procession from Clifton Springs to Geneva on Tuesday afternoon at four o'clock, following a simple service which had been held in the chapel of the Sanitarium. The procession was met on the outskirts of Geneva by the local clergy, and it was nearly seven o'clock in the evening when they reached the ivy-clad Trinity Church, where a brief service was held, the Rev. Dr. Nelson officiating. The lying in state was in Trinity Church. The coffin of oak, the top bevelled in the form of the cross, was placed just before the chancel of the old church, where thirty-one years before the dead bishop had been consecrated to the Episcopate. This was done in compliance with his wish, often expressed, that his body after death and before burial might rest at the altar-step where he took his solemn consecration vows.

The body was clothed in the vestments in which he had been consecrated bishop, and by his side was his long-used bishop's staff, of wood. While in the church the casket was covered with a purple pall,



BISHOP COXÉ.

From a photograph by Irving Saunders,
Rochester, N. Y., taken about 1892.



two branches of palm crossed at the foot, and at the head his bishop's mitre. The plate on the coffin bore the inscription :

ARTHUR CLEVELAND COXE,

Born, May 10, 1818.

Died, July 20, 1896.

After the customary weekly communion had been celebrated, the coffin at the foot of the chancel was opened, and the people were admitted. Great numbers came, old and young, rich and poor, to look upon the noble and well-beloved face of their dead bishop.

The vestry of Trinity acted as a guard of honor ; and six of the clergy of the diocese, two for each night, kept constant and loving watch in the church through the hours of darkness.

The funeral services were held in Trinity Church, Geneva, N. Y., on Friday, July 24, 1896. No sermon was preached or eulogy pronounced ; following Bishop Coxe's often-expressed wish, the service was as unostentatious as possible, in accordance with the custom of the Church which buries priest and layman, rich and poor, with the same simple, beautiful words. He counted it one of the glories of the Church that all are equal in life and in death :

“ Our Mother the Church hath never a child
To honour before the rest,
But she singeth the same for mighty kings
And the veriest babe on her breast ;
And the bishop goes down to his narrow bed
As the ploughman's child is laid,
And alike she blesseth the dark-browed serf
And the chief in his robes arrayed.”

The bishop's body was laid to rest by the side of the graves of three of his children, in the plot of ground set apart in the quiet churchyard of Trinity, by act of the vestry and permission of the local authorities, as the private burial place for Bishop Coxe and the members of his family.

In his youth, in his "Christian Ballads," he had sung :

" I would sleep where the church-bells aye ring out,
I would rise by the house of prayer. . . .

O let me rest in the churchyard then,
And hard by the church's gate ;
'Tis there I pray to my Saviour Christ,
And I will, till mine eye is dim,
That, sleep as I may in this fevered life,
I may rest, at last, in Him."

Mrs. Coxe did not long survive her husband, but died February 16, 1898, and was buried at his side in Trinity churchyard, Geneva, N. Y.

The passing away of Bishop Coxe called forth a great number of tributes from men of other faiths and from men of no faith, as well as from those of his own communion. With his most remarkable gifts as a scholar, poet, and citizen of the world, with his cultured manners of a school which is unfortunately fast passing away, all of which would have brought him distinction in any secular walk of life he might have chosen, he bent, instead, all his abilities and energies and gifts to the up-building of Christ's Church, with a faith as simple, as beautiful and as unshaken as that of a little child, but illuminated by a learning and a capacity for depth of thought and reasoning which few possess.

In his poems, and especially in his "Christian Ballads," first published in 1840, the offices and accessories of the services of the Church seem to burst forth into bloom like Aaron's rod. At a time in this country when much in the services and appointments of the Church seemed lacking in a due sense of beauty, the text applied to these poems seemed particularly appropriate :

"He appointed singers before the Lord, that should praise the Beauty of Holiness."

This sense of the sacred beauty underlying and vivifying the services and ideas of the Church, going hand in hand with his priestly consecration, was to some extent the natural outcome of his deeply

poetical nature, which saw beauty in all the works of God ; but his expression of that feeling, an expression at once manly and most devotional, was unique at the time, and has been a potent factor in bringing many into the Church, and in reanimating the loyalty of churchmen.

The beauty and dignity of his face and bearing typified most truly the beauty of his mind and heart, and the clear flame of his soul. It has been well said of him that "by his example he speaks to every layman, calling him to wear upon his breast 'the white flower of a blameless life.'"

A solemn memorial service for the late Bishop Coxe was held in St. Paul's Church, Buffalo, on the evening of Monday, October 5, 1896. The church was filled to its utmost capacity by a large congregation, many of whom stood during the entire service.

The procession as it entered the church was most impressive. The combined choirs of St. Paul's and the Church of the Ascension came first, singing the hymn, "Hark ! Hark ! my Soul," preceded by the crucifer and acolytes. About one hundred clergy of the diocese followed, accompanied by numbers of clergymen from other dioceses. Last in the procession was the Rt. Rev. William Crosswell Doane, Bishop of Albany. After the Evening Service had been sung, the Rev. Arthur C. Powell, rector of Grace Church, Baltimore, who came to Buffalo especially to represent that church, read a memorial prepared by the vestry of his parish, in which they expressed their sympathy with the Diocese of Western New York. He then gave an eloquent account of the good work done by Bishop Coxe during his rectorate at Grace Church from 1854 to 1863, and of the love and veneration in which his memory is held there.

The chancel of St. Paul's was filled with the white-vested clergy, and many ministers of the different denominations in the city occupied the front pews reserved for them, and took this opportunity of showing their respect to the memory of one who had wielded so strong an influence on all thinking men about him. Bishop Doane made the

memorial address, which was a masterly one, a most eloquent and moving tribute to the memory of the beloved bishop who for over thirty years had been the Diocesan of Western New York, and one of the strong men of the Church.

It is only possible to give here a few passages from the address of Bishop Doane, but these are so characteristic and so appreciative of him who so often ministered to the people of what he took pleasure in calling his Cathedral Church, that it seems most fitting to preserve them here. Bishop Doane took for his text the words from I. Corinthians :

"I thank my God always on your behalf for the grace of God which is given you by Jesus Christ : That in everything ye are enriched by Him, in all utterance, and in all knowledge."

He said in part :

. . . . "Sad-hearted in the present, . . . there is neither sadness nor anxiousness as we look back, for we are looking back upon the path of the righteous, the path of the shining light, that shineth more and more unto the perfect day. We thank our God on this and on every remembrance of him with joy, for the Grace of God that was given him by Jesus Christ.

"I need hardly say that the words of this passage, descriptive of that Church, which, more than any other, was endowed with a real coruscation of extraordinary splendor in its gifts, lie out before us in three lines of thought—richness, utterance, knowledge—and apply themselves in three salient features of the dead bishop's character—who, being dead, yet speaketh—in the wealth of his spiritual and natural endowments, in the wide range and accuracy of his learning, and in the force and felicity of his speech. . . .

"You do not care to hear me deal to-night with the dates and details of his life. That must be left for the larger and fuller record which some careful and skillful hand will make, I trust, ere long. . . . But so far as this preaching is concerned, I have to deal with general effects and not with the sidelights or the shadows that fill in the finished outline. A man who walks along a lovely road, bordered with beauty at every step, and tracing its way on and up to even fairer scenes, is not concerned with, and does not notice, the mere mile stones which mark a distance that he does not feel, and measure intervals over which he is in no haste to pass. . . .

"You will forgive me if I speak of your late bishop more in this larger relation to the whole Church than in his relation as to your diocese. His estimate of his office was, in my judgment, the rightful one. He was consecrated 'a bishop in the Church

of God.' The field of his personal and immediate duty was, of course, in the diocese which he first shared with the great DeLancey, and then succeeded him in its full care. But the diocesan bishop is, first of all, a bishop in the Church of God. No detail of visitation, of administration, of travel, may be neglected therefor; but he had no sympathy—and I have none—with the measurement of Episcopal service by the number of miles traveled, or the number of parishes visited, or the number of persons confirmed. Like the mint and anise and cummin of the Pharisees, all these things are to be done, and he did them patiently, faithfully, and most acceptably. . . .

"And so the great heart of your bishop reached out to the struggling little church in Hayti, whose cradling days he nursed and tended; beat with a far higher and truer than Byronic enthusiasm for the ancient Church of Greece; honored and loved and longed for closer communion with the mother Church of England; did valiant battle more than once at Lambeth and in the councils of our own Church by speech and by letter for the rights of the Old Catholics in Germany and Switzerland; prayed and labored and contended for the restoration of the liberties and loyalties to primitive truth and order of the old Gallican Church; stood with unquenchable zeal, even when some of the idols were rudely shattered, for the movement in Mexico for interior reform; and labored and longed to break the barriers down which part us from our brothers in other Christian bodies. . . .

"Enriched! Is not this first a thought of soils; not those which years of cost and toil have reclaimed into a partial fertility from dryness of sand, or hardness of rock, or shallowness of earth; but just a natural bit of ground, a virgin soil of inexhaustible depth, which answers instantly to every seed that falls from the wing of passing breeze or flying bird, or from the careless flinging of the sower's hand; and answers to every drop of rain and every beam of sunshine, and every pearl of dew, with the quick response of instant greenness, which grows faster even than the seasons fly, into the golden glory of an early harvest. . . . He had that rare responsiveness in his nature which kept his eye and ear awake, and opened every pore of his whole being to receive the influence of the place, the moment, the surrounding. Sensitive as a strung harp to every breath of wind, to every lightest finger touch, and catching as the mirror of a still woodland lake, every tree leaf, every folding of the mountains, every fleeciery cloud, to reproduce it in reflection; and ready to move in instant ripples with the least breath of wind that ruffled its surface. It was this that made his pastoral power so great, by his quick sympathy, his ability to enter into and share in whatever interested the person with whom he dealt. . . .

"Knowledge! First among the natural and the spiritual endowments of your bishop wherewith he was most enriched in knowledge, I should count, speaking not of physical and external characteristics, which were abundantly bestowed upon him, the unusual eagerness of acquisition, the accurate thoroughness of retaining, and the

instantaneous readiness of recalling, which marked the operation of his mind. His knowledge of the Holy Scriptures was deep and devout. His spirit, so in accord with the Holy Spirit of God, caught their inner meaning with a quickness which opened new revelations to his soul; and his own poetic gifts were perpetually flashing sparks of light from some new kindling of a passage of God's Word. 'Mighty in the Scriptures,' he certainly was one of the class of minds, with whom, when as they walk sad, oftentimes, in twilight meditations, the Master joins himself, as to the two at Emmaus, and opens the Scripture to their eyes, and their eyes to the Scripture, till they see Him. As a student of Patristic Theology, he had few equals in America, and his familiarity with the Fathers not only made him a difficult and dangerous antagonist in theological controversy, but enabled him to do great service to English students by his work in connection with the editing of the Anti-Nicene Fathers. And what he did not know about the Petrine claims and the Roman assumptions in Scripture, Council and History was not worth knowing. His knowledge in liturgics was very thorough and full, and his ear was quick to catch the perfect rhythm of praise and word, which so absolutely marks off, plainly as poetry is marked off from prose, the language of a liturgy from the pompous verbosity of most modern prayers.

"He was an expert in the domain of ecclesiastical history. The story of the Church from the beginning, and the story of the Churches, whether in France, or Spain, or England, or in the older East, he knew, as an intelligent patriot knows the story of his own country — and for the same reason, namely, the patriotism and intelligence of his citizenship of the *Civitas Dei*.

"And outside of all this he had the most perfect familiarity with English history and English literature, which lent great beauty to his own choice language, gave charm and variety to his conversation, and the power of illustration and quotation ready and apt, which flavored his speech with treasures of fact and expression. And all these things, which he had easily acquired and accurately remembered, were at his instant command. Whatever may be said or thought of his prepared sermons, his unprepared, unexpected, sudden and spontaneous speeches sparkled with a brilliancy that caught every color of the rainbow, and bristled with an array of facts and references which commanded the attention and admiration of all who heard him. I have never heard from any man such an array of precedents and authorities of Scriptural quotations, references to Canon Law, old and new, of judicial decisions, of historical instances, all uttered in words that burned and glowed with tenderness and intensity, as the bishops will remember, in a speech of his which had not a moment for preparation, in council at Minneapolis last October, during the session of the general convention, at which meeting he seemed to me fresher and brighter and clearer than he had for several years before, as though his very sorrows had sublimated his spiritual powers, and the lamp was leaping to a brighter flame before it flickered to its fading spark.

"Utterance! The current that set most strongly through the natural temperament of the bishop was the poetic current, in the best sense of that word, and it had its spring and rise neither in Arathusa or Castaly, but in 'Siloa's brook, which flows fast by the oracle of God.' Now the poetic nature is not only creative and not chiefly imaginative. It is intensely the gift of the seer. . . . And when the seer speaks, he not only reveals but prophesies. Eminently Bishop Coxe had this gift, for he was a true poet. And when he wrote 'Dreamland,' fifty years ago, he was seeing and prophesying. Whatever dreams he dreamed were, like Jacob's in a sleep that was pillowed upon stone, in much hardness and loneliness, in the sense of Divine presence, and with the full realization of the old Homeric thought, 'the dream is from God.' We forget, who have fallen into the easy heritage of religious truths accepted, of ecclesiastical privileges assured, of the glory of Catholic theology acknowledged, and of Catholic worship adopted, we forget the farsight and foresight, the clearness of wisdom and the courage of utterance, which belonged to the leaders of fifty years ago. A thousand familiar and undisputed things to-day were not only disputed but denied then; and in that line of men, of whom Seabury and Hobart were the first, and my father and Bishop Whittingham their successors in the older generation, Bishop Williams and Bishop Coxe were easily leaders in the next. Suspected, discredited, counted disloyal to the Church, denounced as Romans in disguise, these men were in the advance guard; they were of the hope that seemed at times forlorn. They were pioneers, who found and cleared the way; and we, who come after them along a smooth and open path, forget the risk and pain and labor with which they won our liberties. . . .

"The priest who wrote 'Dreamland,' the priest who was filled with the beauty of holiness of the worship and reverence due to God's house (into whose sanctuary I believe he never entered, when he could avoid it, without taking the shoes of outdoor use from off his feet); the priest who helped to restore the disused matins and even-song, who was among the first to recognize the Holy Eucharist as the chief act of worship, to be used at least on every Lord's Day, who as bishop said in his last charge to his clergy: 'The New Testament tells us clearly to hallow the Lord's Day by the Lord's Supper. This is our law and our rubric, and to this reformation I call you all in God's name'; the priest who was by nature strict in the observance of all the niceties and proprieties and dignities of divine service, and all this not recently, but fifty years ago, was a man whom we ought to honor for his prophetic power of insight and utterance, for the courage of his maintained positions in the far advance of the first rank to which the host has since come up. . . .

"He not only rejoiced, but took no little part in the first enlargement of our hymnology, from which, with most positive determination, he absolutely excluded every hymn of his own. I am quite clear that the last committee has been wiser than

he in this behalf, in that we have given to the Church for use in its treasures of sacred song many hymns of his composing. One of them, at least, 'Saviour, Sprinkle Many Nations,' is among the first of our Christian lyrics and among the most stirring of our missionary hymns. One turns over page after page of his collection of Christian ballads, struck by the true, prophetic insight of his inspiration, as well as by the sonorous metre and rhythm of his verse. He certainly was enriched in all utterance, both of the eloquence which means outspeaking and the brilliant powers of an orator, and enriched in the utterance of true poetic gifts. . . .

"What he himself described in his dedication to Dr. Hobart of the 'Christian Ballads' as 'The glistening dews of a Christian boyhood' never dried upon his brow. The freshness of his spirit was perennial. Within an hour of his death he was so absorbed in what his companion called 'an illuminating conversation' on the resurrection of the dead that he lost all sense of time and trains and of the needed nourishment of food. And to the very end, what he called the 'glow of his early vow' rested upon him like a halo in all its warmth and brightness." . . .

September 11, 1896, at a meeting of the vestry, Messrs. W. H. Walker, A. Porter Thompson and E. H. Hutchinson were elected delegates from St. Paul's "to the Special Council to meet in this city on the 6th day of October next, for the election of a bishop to fill the vacancy caused by the death of Bishop Coxe." Messrs. James Sweeney and Hobart Weed were also "elected special delegates to fill any vacancy that might be caused by inability of any of the delegates to attend the council."

At the Special Council of the Diocese of Western New York, summoned by the Standing Committee for the election of a bishop, to fill the vacancy caused by the lamented death of the beloved Chief Pastor, Arthur Cleveland Coxe, D. D., LL. D., convened in Trinity Church, in the City of Buffalo, on Tuesday and Wednesday, the 6th and 7th days of October, 1896, the Right Reverend William D. Walker, D. D., LL. D., Missionary Bishop of North Dakota, was chosen to be the Diocesan.

Bishop Walker had been for many years a missionary bishop in the West, where he carried on a successful, energetic work. He was born in New York City, June 29, 1839. In 1859, he was graduated



THE RIGHT REVEREND WILLIAM DAVID WALKER, D. D., LL. D., D. C. L.
Third Bishop of Western New York, 1896. Consecrated Missionary Bishop of North
Dakota, 1883; became Bishop of Western New York, 1896.

Photograph, copyright by Bliss Brothers, 1897.

from Columbia College, and in 1862 from the General Theological Seminary. In June, 1862, he was admitted to deacon's orders in the Church of the Transfiguration, New York, by Bishop Horatio Potter, who, the next year, in Calvary Church, New York, admitted him to the priesthood. He was a priest at Calvary Church until 1883, when the House of Bishops nominated him for the Missionary Episcopate of North Dakota. December 20, 1883, he was consecrated bishop in Calvary Church. "For many years Bishop Walker has served as one of the government commissioners to whom is entrusted the charge of the Indians. His cathedral car, which was the first of the kind, has attracted much attention. The car is fitted up like a chapel, and by means of this car Bishop Walker has been able to preach in hundreds of small places which would otherwise have been inaccessible." . . . In 1884 Bishop Walker received his degree of doctor of divinity from Racine, and in 1894 from the University of Oxford, England. In 1886 the degree of LL. D. was given him by Griswold College and in 1894 Trinity College, Dublin, conferred upon him a similar degree. He has also received the degree of D. C. L. from the University of King's College, Windsor, Nova Scotia.

November 30, 1896, the meeting for the annual election of churchwardens and vestrymen for the parish was held in St. Paul's Church, being Monday in the week beginning with the First Sunday in Advent, due notice of such meeting having been given as provided by law. The rector, the Rev. Dr. J. A. Regester, presided. The following persons were elected: William H. Walker, churchwarden for one year, A. Porter Thompson, churchwarden for two years; Edmund Hayes, James Sweeney and Hobart Weed, vestrymen for three years; Albert J. Barnard, Dr. M. D. Mann and Charles R. Wilson, vestrymen for two years; James R. Smith, Sheldon T. Viele and John Pease, vestrymen for one year. (First election under the new rule.)

December 11, 1896, at a meeting of the vestry, Charles R. Wilson was elected clerk of the vestry and William A. Joyce treasurer of the parish, for the ensuing year.

The thanks of the vestry were extended to Philip Joyce for the valuable aid and assistance rendered by him to the treasurer of the parish in the preparation of his annual report.

The rector called attention to the formal action of the vestry, taken March 27, 1866, inviting the late Bishop Coxe to make St. Paul's church the cathedral of the diocese, and the bishop's acceptance of the invitation ; and that a committee had been appointed on April 25, 1866, to formulate the proposed plan of making St. Paul's Church at the same time a parish church and the cathedral church of the diocese. This committee never having reported, it was thought that Bishop Walker might wish some further action in the matter. A committee was, therefore, appointed at this meeting of December 11, 1896, consisting of the rector and the two wardens, to confer with Bishop Walker on the subject, if he should so desire.

On Sunday, December 20, 1896, Bishop Walker preached his first sermon as Bishop of Western New York, in St. Paul's Church, Buffalo. Just before the sermon, the Rev. Dr. Regester, the rector, announced the Enthronization of Bishop Walker, to take place in St. Paul's Church on Wednesday morning ; then, turning to the people, Dr. Regester said : "The congregation will rise and join with me in a welcome to our bishop." The great congregation arose, Bishop Walker also arose, and Dr. Regester, in a few well-chosen words, welcomed him to the Cathedral church.

On Wednesday morning, December 23, 1896, a large congregation filled St. Paul's to take part in the ceremony of the Enthronization of Bishop Walker as Bishop of Western New York. Almost every clergyman of the diocese was present at the impressive service, which is of English origin, and was the first of the kind ever held in Buffalo.

The procession entered the church in the following order : The vested choirs of St. Paul's and Ascension churches, singing the hymn, "The Church's One Foundation"; they were followed by the Lay Officers of the Diocese and the Lay Members of the Standing Committee ; the Master of Ceremonies, the Clergy of the Diocese, the

Arch-Deacons, the Registrar, the Secretaries, Clerical Members of the Standing Committee, the Bishop's Chaplains, one of whom carried the pastoral staff, and lastly the Bishop.

On reaching the chancel, the Testimonial of Election and conformity to the Canonical requirements, prepared by the chancellor, the Hon. James M. Smith, was read by the Hon. John E. Pound of Lockport. Judge Smith was prevented by illness from being present. Then the bishop, kneeling, with a chaplain on either side, commended himself to God in prayer. The officiant, the Rev. Dr. Walter North, then led the congregation in a special prayer for the bishop, after which the officiant conducted the new diocesan to the Episcopal Chair, and said :

"In the Name of God, Amen : I, Walter North, do, by the authority committed to me for that purpose, install and enthrone you, Rt. Rev. Father, into the Episcopal Chair of this diocese. The Lord preserve thy coming in and thy going out from this time forth, forevermore."

The *Te Deum* was then sung, followed by special versicles and a prayer for the bishop. The address of welcome was then delivered by the Rev. Dr. Henry Anstice of Rochester, during which the bishop stood in the front of the chancel with a chaplain on either side.

Dr. Anstice said, in part :

"Rt. Rev. Father in God : On this auspicious occasion, in behalf of the clergy and laity of Western New York, I am commissioned to express to you, in your now officially and fully recognized position as our Diocesan, our most cordial, deep-felt welcome.

"You do not come among us as a stranger. Some of us have long known and esteemed you in your earlier spheres of work. But in the recent years, you have especially endeared yourself to us by the kindly, sympathetic and unselfish readiness with which you helped our bishop when he turned to you for aid. . . .

"We realize the great importance of the field presented in this portion of the Empire State — the largeness of the place filled by the wise and venerated De Lancey, the scholarly and courtly Coxe. We recognize the difficulties which attend some problems now pressing to be met and solved.

"So thus we bid you welcome, here and now, an earnest, cordial, loyal, enthusiastic welcome to our churches, to our homes and to our hearts." . . .

At the close of the address, Bishop Walker entered the pulpit and made an eloquent and earnest response, in the course of which he said :

“ When a bishop of a diocese is chosen from among the ranks of the priesthood, his induction to office begins at the time when the hands of the consecrating bishop are laid upon his head ; but when a missionary bishop is called to be diocesan of a specific charge, the time of his induction begins when he formally accepts the sacred duties.

“ But it seemed only fitting that such a great, such an awful responsibility as that of being put in charge of this diocese should be emphasized with some public ceremonial, hence this beautiful service of enthronization to-day.” . . .

Bishop Walker spoke most feelingly of his predecessor in office, the revered Bishop Coxe, and of his great and successful work for the Church and the diocese :

“ How can I speak of the duties of this sacred office without referring to the work of him who for almost a third of a century worked among you as bishop, scholar, poet, saint ?” . . .

In closing, Bishop Walker said :

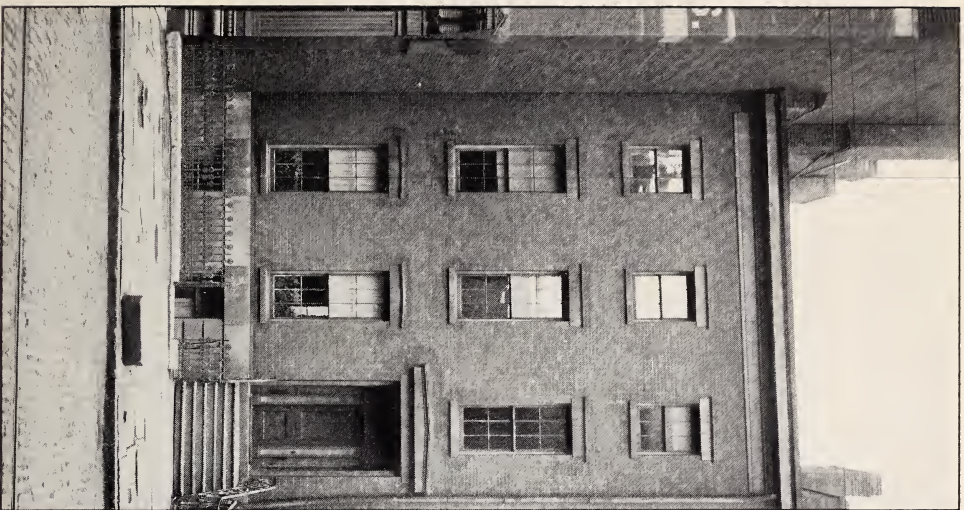
“ Humbly would I serve Him, our King. Humbly would I plead with you to work for His kingdom in this great, important diocese of this great land.” . . .

After the conclusion of the address, the bishop was celebrant at the Holy Communion, and the services closed with the recessional hymn :

“ Glorious things of thee are spoken,
Zion, City of our God.”

Through the generosity of certain parishioners, the rector was enabled to have the services of a parish visitor, Mrs. Carrie Jones. Investigation of need, prompt giving of relief, visitation of strangers, the care of women and young girls, the bringing of children to Holy Baptism and to Sunday School, have all been made easier and the rector relieved and aided.

Of especial interest in the history of this year is the building of the new Parish House. The lot on Pearl Street, opposite the church,



DR. SHELTON'S RECTORY, 128 Pearl Street, completed 1847; after Dr. Shelton's death, St. Paul's Guild House, and, later, St. Paul's Parish House; demolished 1896. (See pages 51, 153, 216, 217, 379, 386.)
Photograph by A. W. Simon, April, 1896.



THE PRESENT PARISH HOUSE, on the site of the old rectory, 128 Pearl Street, completed February, 1897. (See pages 216, 217, 218.)
Photograph by G. H. B., September, 1892.

was purchased by the vestry in the year 1844, and a brick rectory was finished there in 1847, in which Dr. and Mrs. Shelton lived for the remainder of their lives. Here the most of the social life of the parish centered, the many reunions and informal evening receptions given by Dr. and Mrs. Shelton serving to make the people like a large family. Everyone was welcome and made to feel at home.

After Dr. Shelton's death, the old rectory was used as a Guild House, and later, following the fire of 1888, it was called the Parish House, and was used for the meetings of the different societies, and for the general secular work of St. Paul's. It was found more and more inadequate as the parish grew and the work increased.

Nearly all took part in the accomplishment of the plan for a new Parish House, but especial acknowledgment must be given to the faithful work of the women of the church, who, led by Mrs. Sheldon T. Viele, suggested and carried the project through to success. The plans were made by Messrs. Green & Wicks, the needs of the several departments of work, together with the narrowness of the lot, twenty-seven and three-quarters feet front by one hundred and sixteen feet deep, necessitating much careful planning, and the result has been satisfactory. The front of the four-story building is of brick with trimmings of the same brown stone as that used in the church, and is Gothic in style. It is 105 feet in depth and covers the entire lot, with the exception of a small area in the rear. Over \$20,000 was raised by the parish for this work. The list of subscribers to the Parish House Building Fund will be found at page 434. The cost of the building, which is of modern, fire-proof construction throughout, was about \$27,000.

1897.

January 10, 1897, died Edward C. Walker, who had nearly all of his life been closely identified with St. Paul's. He was long a member of the music committee, and, with Hobart Weed, had charge of

the musical affairs of the church, and to those affairs he gave freely and unselfishly of his time, his enthusiasm, and his cultured knowledge of music. He had a fine and sympathetic voice, and his beautiful singing in the old choir will be long remembered. Mr. Walker was a man of sterling character, a kinsman and business partner of William H. Walker, the senior warden of the parish.

January 18, 1897, at a service held by the Brotherhood of St. Andrew in "The Chapel" at St. Paul's, an address was made by George Alfred Stringer on "Incidents Illustrating the Personality, Mind and Religion of the late Bishop Coxe." This interesting paper was published in full in the "Sunday Express" of January 24, 1897.

The new Parish House was formally opened for use February 25, 1897, an occasion of especial interest to the whole parish, and there was a large attendance. The building committee, composed of Messrs. Edmund Hayes, H. C. Harrower, Charles R. Wilson, W. H. Walker and the rector, "presented a financial report which showed how nobly the parish had put out its strength to obtain the house, while the address of the senior warden, William H. Walker, very fittingly expressed the benevolent spirit of that effort and told of the good work for others of which it was intended that the Parish House should be the center."

Mrs. Carrie Jones, the devoted parish visitor, was obliged to give up her work on account of failing health. The rector then secured the services of Sister Magdalene, of the Sisters of Bethany, New Orleans.

In March, 1897, was held the first of the noonday Lenten services, which were very largely attended, especially by business men. These services, lasting twenty minutes, consisted of prayers, hymns, and a short address, and were conducted daily throughout Lent by clergymen from the different churches of the city. While an innovation in Buffalo, they have proved very successful in the down-town churches of other cities. These services at St. Paul's are largely attended and appreciated, the congregations not by any means being limited to churchmen.

March 29, 1897, at West Chester, Pa., died Miss Mary W. Hills. Miss Hills and her sisters were members of St. Paul's Church, and, as the proprietors and teachers of the only Church school for girls in Buffalo, in former days, they are held in loving remembrance by a large number of the churchwomen of St. Paul's Parish. The following is from "The Churchman" of April 10, 1897 :

"The passing to Paradise of Mary Wilcox Hills closes the earthly record of the last of the three sisters whose life work brought benediction to the City of Buffalo. The Misses Hills School for Girls was established in that city in 1847, by the daughters of Horace Hills of Auburn, N. Y., and until 1884, a period of thirty-seven years, it alone filled a place since held by St. Margaret's School. Emily, who had been married to Ebenezer Hale, of Canadaigua, in 1862, entered into rest in 1873, and Clarissa was called hence at Christmas-tide, 1883. In the following spring the school was closed, and Mary Wilcox Hills, advanced in years, and always of delicate physical health, laid down her work to make her home with her brother, the late Rev. George Morgan Hills, D. D. . . .

"Of rare intellectual ability and culture, a churchwoman by conviction and a saint in daily living, Mary Wilcox Hills now waits for the consummation of the Resurrection Day, leaving here the lasting blessing of a life of goodly and godly labors."

April 29, 1897, the vestry resolved to place a mortgage of \$15,000 on the Parish House property, for the purpose of paying off the existing mortgage of \$8,000 on the premises, and advancing the further sum of \$7,000 for the completion of the new building. This mortgage was given to the Erie County Savings Bank, with interest at 4½ per centum per annum.

At the same meeting, Messrs. Walker, Hopkins, Hutchinson, Thompson and Sweeney were elected delegates to the Annual Diocesan Council to be held at Rochester, N. Y., in May, 1897.

August 16, 1897, the Board of Aldermen of the City of Buffalo adopted the following resolution :

"That the junction of Main, Erie, Church and Niagara streets be known as Shelton Square. (In kindly remembrance of an eminent Buffalonian, as a requisite designation of a very prominent point in the city.)"

This was concurred in by the Board of Councilmen on August 18th and approved by Mayor Edgar B. Jewett.

The city authorities honored themselves in taking this graceful and appropriate action. Shelton Square was formed in the following way: Shortly after the completion, in 1893, of the new building of the Erie County Savings Bank, on the site of the old First Presbyterian Church, the land lying between that lot and Main Street, and between St. Paul's lot and Main Street, was asphalted by the city authorities, and was formed, in connection with the head of Church Street, into a short street or "square," immediately west of and parallel with Main Street. The junction of Church Street and Main Street was closed with stone posts, and the traffic diverted to the north and south through this new street. (See page 261, and photograph opposite page 440.)

Shelton Square is also of interest because it marks the location where, in early days, Main Street was curved to fit the semi-circular projection at the middle of the front of Joseph Ellicott's 100-acre domain, sometimes referred to as "Ellicott's Bow-window." (Pages 16, 174.)

Church Street was then Stadnitski Avenue; Main Street, south of Church Street, was called Willink Avenue, and, north of it, Van Staphorst Avenue. The original easterly line of St. Paul's lot was directly on the outer curve of Willink Avenue, and is so described in the deed dated June 14, 1820, recorded in Erie County Clerk's office, in Liber 6 of Deeds, at page 255 (formerly at page 247). (See pages 16 and 19, this volume.) The lot of the First Presbyterian Church, on the opposite side of Church Street, was exactly like St. Paul's lot in description, except that it was reversed from north to south. It fronted, according to the deed, dated December 12, 1820, on the curve of Van Staphorst Avenue. (This deed is recorded in Liber 6 of Deeds, at page 413, formerly page 390.)

Pearl Street was divided by Church Street into North and South Cayuga streets at this time. Niagara Street was Schimmelpenninck Avenue.

The point of division of Main Street into Van Staphorst Avenue on the north, and Willink Avenue on the south, is sometimes stated to

have been Erie Street, then called Vollenhoven Avenue, and this error appears in the official "Index of Streets and Public Grounds," printed by the Bureau of Engineering of the City of Buffalo, 1896. The old church deeds above referred to, as well as the map of the survey by the Commissioners of Highways, August 18, 1821, in the village records, show that Church Street (Stadnitski Avenue) was the point of division. The attention of the Engineer's office has been called to the error in the "Index," and it has been corrected on the official copy.

In 1809, the Highway Commissioners decided to straighten Main Street, and "Ellicott's Bow-window" was done away with, by running the east line of Main Street through it. August 18, 1821, the Commissioners fixed the width of Main Street at ninety-nine feet — as at present. The semi-circular curve of the westerly line of the street (in front of "the churches"), however, is still shown in Ball's map of Buffalo in 1825, but was soon after obliterated.

By vote of the Board of Trustees of the Village of Buffalo, on July 13, 1826, the old Dutch names of the streets were dropped, and the present names adopted; and at this time, also, North and South Cayuga streets became Pearl Street.

(See the map of Buffalo Village in this volume, also reproduction of Ball's map of Buffalo, in "Publications of Buffalo Historical Society," volume I.)

October 28, 1897, the vestry passed resolutions of thanks to Mrs. Geo. E. Hayes, for her gift of \$1,000 to the Endowment Fund, to be known as the "George E. Hayes Memorial Gift."

In October, 1897, the International Convention of the Brotherhood of St. Andrew was held in Buffalo. A very impressive early morning celebration of the Holy Communion was held in St. Paul's Church, at which 1,400 men communicated, the Lord Bishop of Rochester, England, being the celebrant, with eight assistants.

October 19, 1897, Mrs. Jane Wey Grosvenor, widow of Seth H. Grosvenor, died, aged 79 years. Mrs. Grosvenor and her family have been long and prominently associated with St. Paul's Parish. She was

a niece of the late Mrs. Shelton, with whom she came to live in Buffalo when she was nine years of age. For many years of her married life she lived with Dr. and Mrs. Shelton in the old rectory, on which site the new Parish House of St. Paul's stands.

Mr. Grosvenor died in 1864.

"The beauty and loveliness of her character were extraordinary. Her death removes one of Buffalo's best-known and best-beloved women. . . . Possessing high intelligence, a great reader, of rare cultivation of mind and character, she was a power in this community for the many years of her useful, honored life." . . .

Mrs. Grosvenor's death was followed only a few months after, on January 10, 1898, by that of her eldest daughter, Mrs. Jane Glenny, the wife of William H. Glenny. Mrs. Glenny was born in the old rectory, and was, all of her life, intimately associated with the life and charitable work of St. Paul's Parish.

October 28, 1897, at a meeting of the vestry, William H. Walker offered the following memorial on the death of Mrs. Seth H. Grosvenor, which was adopted and ordered entered on the minutes :

"WHEREAS, The vestry has received the intelligence of the death of Mrs. Seth H. Grosvenor, we wish to place on our records our sense of the great loss that has come to St. Paul's Parish, as well as to the community at large. Nearly the whole of Mrs. Grosvenor's life was passed in the closest connection with this parish. For many years she was an honored and beloved member of the family at the rectory, and she, as well as her children, held a very high place in the affection and regard of William Shelton, D. D., then the eminent rector of St. Paul's. When the family left the rectory for their new home her interest in the parish continued, and during all her life she was one of its most loyal and liberal supporters. She possessed a rare combination of noble qualities, which will always be remembered by those who knew her. St. Paul's Parish has many precious and inspiring memories connected with its past history, but none of these will be more precious, or more inspiring, than those associated with the name of Mrs. Seth H. Grosvenor."

November 29, 1897, in St. Paul's Church, being Monday in the week beginning with the First Sunday in Advent, was held the annual meeting of the parish, for the election of a churchwarden and three

vestrymen. The rector presided, and the following persons were elected: William H. Walker, churchwarden for two years; James R. Smith, Sheldon T. Viele and John Pease, vestrymen for three years. The other members of the vestry, holding over from previous election, were: A. Porter Thompson, churchwarden; and Albert J. Barnard, Edmund Hayes, James Sweeney, Hobart Weed, Charles R. Wilson and Dr. Matthew D. Mann, vestrymen.

December 20, 1897, Charles R. Wilson was elected clerk of the vestry and Wm. A. Joyce was elected treasurer of the parish, for the ensuing year.

At this meeting the vestry passed a resolution of thanks to Miss Susan Kimberly for her gift of \$1,000 to the Endowment Fund, in memory of her sister, the late Miss Charlotte Kimberly.

The "Year Book" for 1897 opens with an answer from the rector to certain questions about the work of the parish. "It has been asked a number of times why St. Paul's Church does not have a 'settlement' for work among the less privileged of the community. The reply has always been that it has one, and has had it for a number of years, . . . all those various forms of benevolent effort which have a place in 'settlement' work have been in the past, and are now, energetically and efficiently worked from our Parish House. The peculiarity and the advantage of such work in our parish is that St. Paul's Church, the center of worship and of its spiritual life, stands in close connection with our Parish House, the center of our benevolent work, and not separated from it. The parish is, in other words, doing its benevolent — its 'settlement' — work, not at arm's length, but near to its own heart, and with close and proper association between its benevolent activity and the spiritual forces which inspire it and give it strength, and which alone can crown it with its best results."

The rector has for many years past urged the necessity of an endowment fund for the church. St. Paul's Church ought always, for many reasons, to stay where it is; there is a splendid work for it to do, but for that work a full and sufficient endowment is a necessity,

and that necessity will be greater and greater as the years go on, and the city grows. It was one of the dearest wishes of the late Dr. Shelton that the church should have a constantly-growing endowment fund, which he hoped would one day be a goodly and sufficient amount to carry on successfully into the future the work of his beloved parish.

The Shelton Society, in addition to much other work, notably their help towards furnishing the new Parish House, have also renovated the altar and chancel in the Sunday School room, and supplied Communion silver for the service for deaf mutes, which is now held there. "When the missionary in charge of the deaf mutes in Buffalo requested that he might make St. Paul's the center for his work, and might have the Sunday School room for his services, the rector had neither chalice nor paten for the Holy Communion, as all belonging to the parish were in use in the service in the church, which came at the same hour. Hearing of the need, the Shelton Society relieved it by the gift of a silver communion service for that special use."

1898.

April 2, 1898, the vestry passed a resolution of thanks to the Misses Abby W. Grosvenor and Lucretia S. Grosvenor, for their gift of \$1,000 to the Endowment Fund, in memory of their mother, Mrs. Jane Wey Grosvenor.

May 16, 1898, the vestry appointed the following persons as delegates to the Annual Council to be held at Trinity Church, Buffalo, N. Y., May 23, 1898 :

Delegates — William H. Walker, Henry R. Hopkins, E. H. Hutchinson.

Alternates — A. Porter Thompson, James Sweeney.

The Shelton Memorial Endowment Fund was this year augmented by the thoughtfulness of a former parishioner, the late Miss Elizabeth Bull, who arranged that at her death the church, where her family have wor-

shipped for so many years, should receive a bequest of \$500, to be added to its endowment. On August 12, 1898, the vestry passed a vote of thanks to her family and executor for the payment of the legacy of \$475, being the amount bequeathed, less the inheritance tax.

Another addition to the Endowment, of \$346.75, was made by the sale of the Shelton china, in January, 1898. This china was presented to Dr. and Mrs. Shelton by the parishioners, at Christmas, 1867, more than thirty years before, and was much prized by them. In Dr. Shelton's will the china was bequeathed to St. Paul's, and was carefully kept, being used occasionally at parish gatherings. Since the completion of the new Parish House, which is in reality now largely a mission house, the china has not been needed for use, and it was accordingly decided to place it on sale, the pieces to be sold separately. The people gladly availed themselves of the opportunity for buying one or more pieces, as mementoes of old St. Paul's, and in remembrance of Dr. Shelton.

August 12, 1898, Mr. Walker, for the finance committee, reported to the vestry that since the last meeting of the vestry, Miss Elizabeth A. McKee, an old parishioner of St. Paul's Church, had died, and that by her death her house and lot, No. 98 Fifteenth Street, had come into the possession of St. Paul's Church. Miss McKee died July 23, 1898. She had purchased this property January 9, 1886, for \$3,850. She later notified the vestry of her wish to give it to St. Paul's, and on May 23, 1889, she executed a deed to the corporation, reserving only the use of the property during her lifetime, and agreeing to pay all taxes and maintenance herself.

Miss McKee will long be remembered by the older members of St. Paul's. She had lived with Mrs. Shelton before her marriage to Dr. Shelton, and afterwards made her home with them in the rectory until after Mrs. Shelton's death, her valued helper, housekeeper and companion for more than thirty years. Dr. Shelton bequeathed the sum of \$7,000 to Miss McKee, and in his will spoke of her in terms of regard and respect. (See page 149.)

November 1, 1898, the vestry resolved that the finance committee be and hereby is authorized to sell the house No. 98 Fifteenth Street on the best terms obtainable.

November 28, 1898, being Monday in the week beginning with the First Sunday in Advent, was held the annual election of the parish, in St. Paul's Church, for the election of a churchwarden for two years and three vestrymen for three years. The rector presided, and the following persons were elected: A. Porter Thompson, warden for two years; Albert J. Barnard, Charles R. Wilson and Matthew D. Mann, vestrymen for three years.

The other members of the vestry for this year, holding over from previous elections, were: William H. Walker, churchwarden; and John Pease, James R. Smith, Edmund Hayes, James Sweeney, Sheldon T. Viele and Hobart Weed, vestrymen.

December 12, 1898, Charles R. Wilson was elected clerk of the vestry and Wm. A. Joyce was elected treasurer of the parish, for the ensuing year.

In 1898, Miss Eva M. Smiley became the parish visitor.

1899.

May 8, 1899, the vestry elected the following persons as delegates to the Annual Council of the Diocese of Western New York to be held at Geneva, N. Y., May 16, 1899:

Delegates—Wm. H. Walker, James Sweeney, Henry R. Hopkins.

Alternates—Charles R. Wilson, Mark H. Lewis and Marshall J. Root.

In November, 1899, the Rev. John S. Littell, who had been Dr. Regester's valued curate for the past four years, left St. Paul's to become rector of St. Luke's Church, Brockport, N. Y. At the vestry meeting of November 13, 1899, a letter expressing the vestry's appreciation of his services was ordered sent to him. In Mr. Littell's letter of reply, and which was entered in full on the minutes of the vestry, is a characterization of the rector so true to life that it must be inserted

here. Mr. Littell says : " My four years and more in residence in the parish has shown me much that is strong and large and noble among your people ; but my chief treasure taken from your parish is a great inspiration from the life and work of your rector, in his manliness, gentleness and Christian spirit, in the clearness of his Christian thinking, and in his loyal doing of his duty as a priest for our Blessed Lord. Rarely have I met a man so thorough in work, so capacious in sympathies, and so elevating in his own spiritual life. I esteem it a great privilege to have been associated with him." . . .

The rector stated, at the vestry meeting of November 13, 1899, that he had secured the services of the Rev. Coleman E. Byram as curate. Mr. Byram began his work at St. Paul's on November 15th.

On November 24, 1899, died Mrs. Sarah E. Bryant, widow of George H. Bryant. Mrs. Bryant had long been a parishioner of St. Paul's, and was a sister of Mr. James Sweeney, of the vestry.

November 27, 1899, died the Hon. James Murdock Smith, LL. D., Chancellor of the Diocese of Western New York, aged eighty-three years. Judge Smith was born in Vermont, August 23, 1816. In 1824 his father removed, with his family, to Gouverneur, N. Y., and he was admitted to the bar, in 1837, as an attorney in the supreme court and solicitor in chancery. In 1838, James M. Smith removed to Buffalo, then a very small city, where he practiced law for many years. In 1862 the firm of Ganson & Smith was formed, which held a high position and was very widely known. In 1873, Hon. Isaac A. Verplanck, one of the judges of the superior court of Buffalo, died and Mr. Smith was appointed by the Governor and Senate to fill the vacancy, and in 1874 he was appointed his own successor for the term of fourteen years. In 1873, Hobart College conferred on Judge Smith the honorary degree of LL. D. Judge Smith on first coming to Buffalo was a member of Trinity Church, but afterwards was prominently identified with St. Paul's to the time of his death. His funeral, which was held in St. Paul's on the 30th November, was very largely attended. His wife had died in 1887, and he was survived by his daughter, Mrs. Robert P. Wilson,

and his son, Philip S. Smith. The following is from "Church Work" for January 1, 1900: "The diocese suffers a sore loss in the recent death of the Hon. James M. Smith, LL. D. He was the first chancellor of the diocese, receiving the appointment from Bishop Coxe in 1874 and holding it to the day of his death. His attendance at our Diocesan Council goes back to the time before the division of the diocese, and there were few sessions in this long period in which he was not an active participant. He also was a frequent deputy to the general conventions. Amidst the engrossing duties of his profession he always found time, or made time, to give attention to the calls of the Church and the requirements of worthy citizenship. To his legal skill we owe the excellent canon recently adopted for the election of wardens and vestrymen; and the present constitution and canons of the diocese were formulated under his wise and discriminating judgment. He was blessed with prosperity, and no man could be a better almoner of God's blessings than was he. No worthy charity was ever refused his aid, and his beneficence to the Church was constant and continuing. . . . In the life of Chancellor Smith we have a true type of a loyal churchman." . . .

December 4, 1899, being Monday in the week beginning with the First Sunday in Advent, the parish meeting for the election of a churchwarden and three vestrymen was held in the church building, the Rev. Dr. Regester, the rector, presiding. William H. Walker was elected churchwarden for two years, and Edmund Hayes, Hobart Weed and James Sweeney were elected vestrymen for three years.

The other members of the vestry for this year, holding over from previous elections, were: A. Porter Thompson, churchwarden; and John Pease, Albert J. Barnard, James R. Smith, Sheldon T. Viele, Charles R. Wilson and Dr. M. D. Mann.

December 18, 1899, died Mrs. Agnes L. Thompson Warren, widow of Edward S. Warren, at the family home, corner of Niagara Street and Porter Avenue, where she had lived for more than forty years. Mrs. Warren was born in the Village of Black Rock, now a part of the

City of Buffalo, in January, 1819, and was a daughter of Sheldon Thompson, one of the earliest settlers of Buffalo. More than half a century ago she married Edward Stevens Warren, who died in 1863. She was a life-long member of St. Paul's Church, of which her father was one of the founders and one of the first vestrymen; her husband was also a member of the vestry in 1850. She was a sister of A. Porter Thompson, one of the present wardens of the parish, and of Mrs. Henry K. Viele, and is also survived by two sons, William Y. Warren and Edward S. Warren of Buffalo; and two daughters, Mrs. Rodney, wife of Col. George B. Rodney, U. S. A., and Mrs. Hasbrouck, wife of Gen. Henry C. Hasbrouck, U. S. A. The Thompson, Warren and Viele families have always been prominently identified with the life and work of St. Paul's.

The "Year Book," dated Advent, 1899, gives a full and clear record of the extensive work of the parish. In the *Prefatory Notes*, the rector says: "Hours of service, methods of work, figures, and names of workers, do not tell all or the best, by any means, of the life of the parish, but they tell a good deal. . . . They show that the work of the parish is moving with steady step; that the end in view is, in good measure, being reached; and, best of all, that that end is an unselfish one. 'Not to be ministered unto, but to minister.' That, your rector believes, is plainly written on the work of the parish, as it is—as he knows—the spirit which animates the hearts of the workers. . . . The effort to reach the men gathered in the cheap lodging houses in the lower part of the city has been strengthened. Last winter service was held on Sunday night in one lodging house. This winter access has been gained to another. In this way some privilege of worship and an earnest, direct word of counsel and advice are brought to about a hundred men each Sunday night. It is not easy work, with all else that there is to fill the hours of Sunday, but the clergy and the lay readers, and other men helping them, feel that it is work well worth doing. . . .

"Great and sad losses have come to the parish in the past year through the death of valued parishioners, whose love and helping

hand could always be relied upon in any good work. But the influence of their example has not died. They have left behind them, as a heritage to their children, the spirit of earnest love and loyalty to St. Paul's Church. . . . Most grateful mention must be made of two generous bequests to the parish, of \$3,000 by the Hon. James M. Smith, and of a like sum by Mrs. Agnes L. Warren. So large an increase of the Endowment Fund cannot but inspire confidence for the future." . . .

The rector also received privately from "a parishioner," \$100 for the Endowment Fund.

1900.

January 2, 1900, at a meeting of the vestry held at the Parish House, Charles R. Wilson was elected clerk of the vestry for the ensuing year and Wm. A. Joyce was elected treasurer of the parish.

May 11, 1900, at a meeting of the vestry, the following delegates were chosen to the Annual Council of the Diocese of Western New York to be held at Lockport, N. Y., on May 15, 1900: William H. Walker, James Sweeney and Henry R. Hopkins, M. D.

The following letter, received from the executors of the last will and testament of Hon. James Murdock Smith, deceased, was then presented :

"TO THE RECTOR, CHURCHWARDENS AND VESTRYMEN OF ST. PAUL'S CHURCH,
BUFFALO.

"*Gentlemen,*— We have pleasure in transmitting to you herewith the amount of the legacy bequeathed to St. Paul's Church, Buffalo, toward its Endowment Fund, by the terms of the last will and testament of the late James M. Smith, LL. D., Chancellor of the Diocese of Western New York, our honored and beloved father.

"Very truly yours,

"(Signed.) MARGARET L. WILSON,

"PHILIP S. SMITH,

"Executors."

A vote of thanks was resolved by the vestry to the executors, and the minute was entered: . . . "We also wish to put on record our appreciation of this welcome gift to the object so dear to the members of the parish."

The matter of protecting the Endowment Fund of the parish by legislative enactment was then discussed, and, on motion, referred to a committee, consisting of Mr. Viele and Mr. Wilson. The vestry also resolved: "That a vote of thanks be extended to Mr. Philip S. Smith, for the efficient services rendered by him during the past year, as a member of the music committee."

October 22, 1900, at a meeting of the vestry, the rector presented the application of the Rev. Coleman E. Byram for recommendation by the vestry to the bishop for ordination to the priesthood; also the application of Frank Wayne Abbott, Jr., for recommendation for admission as a candidate for the holy ministry.

The rector reported the gift, from Edmund Hayes, of a set of offering-plates for the church, and a vote of thanks for the gift was tendered Mr. Hayes by the vestry.

On November 10, 1900, at the rectory, New York City, died the Rev. John W. Brown, D. D., rector of St. Thomas's Church.

Dr. Brown had been rector of St. Paul's Church, Buffalo, from May 7, 1882, to June 1, 1888, when he left to take charge of the important parish of St. Thomas's. He had been very successful in his work at St. Paul's and was much beloved here. A short account of his life up to the time of his coming to Buffalo will be found at page 135.

Dr. Brown, who was in his sixty-fourth year at the time of his death, had been in somewhat feeble health for three or four months, but the news of his passing away came with great suddenness and shock to his many faithful friends.

After the burial, a largely-attended meeting was held in New York to do honor to his memory, and from the tribute adopted at this meeting we quote the following:

. . . . "The very large gathering assembled of bishops, clergymen, and faithful laity attested the appreciation of the life and ministry just closed, while it expressed the earnest desire to do honor to the good priest, the loyal citizen, the noble man. The Church had called him to exalted places and responsible positions in her work and councils. As a rector in Middletown, Del., Philadelphia, Detroit, Cleveland, Buffalo and New York, a member of the General Convention at several sessions, in the Board

of Missions, or manager later on and associated with representative bodies in civic life, he was always active and honored.

"His long ministry, served in such large centers of influence, has been a fruitful one, and the abundant success of his life and vocation came from the sterling qualities, the fine character, the exalted purposes of the man. We have known in Dr. Brown the type of a priest, in which firm convictions of faith created high ideals of duty, and resolute performance of it. For his views of the Church and her mission, his estimation of the privilege and responsibility of his high office, and his ardent devotion to the weal of his fellow-man, made his life potent in influence, far-reaching in its grasp."

On Sunday afternoon, November 10, 1901, after Evensong, a portrait bust of the late Dr. Brown in Carrara marble, executed by J. Massey Rhind, was unveiled in a niche on the epistle side of the chancel of St. Thomas's Church, where it had been placed by the parishioners as a memorial to their late rector.

The body rests in a plot of ground at Woodlawn Cemetery, New York City, given by some of Dr. Brown's personal friends, who, in 1902, erected above the grave a monument in the form of a Celtic cross, fifteen feet in height, of beautiful design.

December 3, 1900, being Monday in the week beginning with the First Sunday in Advent, the annual parish meeting was held in the church building for the election of a churchwarden for two years, and for three vestrymen for three years each. In the absence of the rector, the senior warden, William H. Walker, presided. A. Porter Thompson was elected churchwarden for two years, and James R. Smith, Sheldon T. Viele and John R. H. Richmond were elected vestrymen. The other members of the vestry for this year, holding over from previous elections were: William H. Walker, warden; and Albert J. Barnard, Edmund Hayes, James Sweeney, Hobart Weed, Charles R. Wilson and Dr. M. D. Mann, vestrymen.

December 27, 1900, at a meeting of the vestry, Charles R. Wilson was re-elected clerk and Wm. A. Joyce was re-elected treasurer of the parish for the ensuing year.

It was resolved: "That the vestry cordially approve of the suggestion of the rector, that a united effort be made to obtain by subscrip-

tions the sum of twenty-five thousand dollars (\$25,000), in payments running through two years, for the purpose of paying off the mortgage on the Parish House, and of liquidating the floating debt; and that the rector and Messrs. Hobart Weed and Charles R. Wilson be a committee to take charge of the subscriptions; no subscription to be binding unless the sum of \$20,000 is subscribed." At this meeting of the vestry, the report of the rector, from the special committee to which was referred the matter of securing a larger co-operation in the work of the parish, was presented, and, on motion, accepted and adopted. This was the constitution of certain "parish committees" to act in co-operation with the vestry, in the belief that it "would tend to increase interest in the parish and its affairs." The committees are composed of the younger men of the parish, and "have in charge such details of the work, formerly done by the vestry, as could be wisely and safely delegated to others." Any vacancies which may occur are to be filled by appointment by the vestry.

PARISH COMMITTEES.

(Co-operating with the vestry.)

On Condition and Repair of Parish House.—E. Corning Townsend, chairman; Marshall J. Root, Robert Palen, Philip S. Smith, Howard A. Baker.

On Church Grounds and Church Repairs.—Charles R. Wilson, chairman; H. C. Harrower, W. Y. Warren, John M. Provoost, G. Hunter Bartlett.

On Lights and Heating.—John K. Walker, chairman; Walter Devereux, Norman Rogers, W. B. Gallagher.

On Church Bells.—Robert M. Codd, Jr., chairman; Albert Thompson, Gerald Richmond, James Sweeney, Jr., William Alex. Faxon.

On Pews and Pew Rentals.—John R. H. Richmond, chairman; W. T. Atwater, Henry Adsit Bull, O. H. P. Champlin, W. H. Walker, Jr.

On the Envelope System.—Maxwell S. Wheeler, chairman; Shelton Weed, J. N. Frierson, George T. Ballachey, John H. Baker.

On the Sunday Morning Offering (to take the place of vestrymen when absent).—W. Y. Warren, Walter Devereux, E. S. Warren, John K. Walker.

In the "Year Book" for 1900 is the following: "Resignation of Mr. Pease. On the 23d of November last the rector received a letter

from John Pease, the senior member of the vestry, in which he stated that owing to the infirmities of advancing years he desired to be relieved of active service, and to resign his position as a vestryman. At the parish meeting on the Monday after Advent Sunday, announcement was made of Mr. Pease's resignation and John R. H. Richmond was elected in his place. The first meeting of the vestry thereafter was on December 27th, when the two wardens were chosen as a committee to prepare a suitable minute to be entered upon the records of the vestry and to send a copy of the same to Mr. Pease. The minute . . . truly expresses the feeling of the whole parish." . . .

After referring to the very long term during which Mr. Pease had been an active and influential member of the vestry, the minute concludes as follows :

" Always prompt in his attendance at our meetings, always faithful in the discharge of his duties as a member of the vestry, we cannot part with him without expressing the high regard and esteem that is felt for him by each one of us, and assuring him that our best wishes for his health and happiness will always attend him.

" *Resolved*, That this minute be entered upon the records of the vestry, and that a copy of the same be sent to Mr. Pease."

Mr. Pease was first elected to the vestry in 1855.

At the vestry meeting of December 27, 1900, the committee appointed on May 11, 1900, for that purpose, reported the following draft of an Act for protecting the Endowment Fund. This draft was approved by the vestry, and the committee was requested to take the necessary steps to obtain its enactment by the Legislature of the State of New York. The Act was passed by the Legislature in 1901, and reads as follows :

AN ACT

To authorize and direct St. Paul's Church, in Buffalo, to set apart certain funds, as a permanent endowment fund, and to restrict the use and investment thereof.

The people of the State of New York represented in Senate and Assembly do enact as follows :

SECTION 1. The corporation known as St. Paul's Church, in Buffalo, is hereby empowered to take and hold real and personal property, given, devised or bequeathed to it absolutely or in trust, thereby establishing and maintaining an endowment fund,

and all property so given, devised, or bequeathed to it unless otherwise specified in such gift, devise, or bequest, together with the trust fund now held by it, shall constitute a fund to be known as the "Permanent Endowment Fund," the income of which only shall be subject to expenditure for parish and church uses and purposes. No part of said fund, either principal or income, shall be liable either at law or in equity to the claims of the future creditors of said corporation, or subject to any mortgage or lien heretofore or hereafter executed or created by it.

SEC. 2. The control of said "Permanent Endowment Fund" shall be vested in the vestry of the said St. Paul's Church, and the laws of this State as the same now exist, or shall hereafter be enacted, relating to securities in which the deposits in savings banks may be invested, shall apply to and govern the said vestry in the investment of the said fund, except that where investments are made in bonds and mortgages on unencumbered real property, the amount loaned shall not exceed sixty-five per centum on a conservative valuation of such property.

SEC. 3. Any officer of the said corporation, or any other person, who shall divert or apply any part or portion of the principal of said Permanent Endowment Fund, or consent to the diversion or application of any part or portion of said fund, to any other use or purpose than that provided for in the foregoing sections, or shall invest the said fund, or any portion thereof, otherwise than as hereinabove provided, shall be guilty of a misdemeanor.

SEC. 4. This act shall take effect immediately.

The bequest of Mrs. Agnes L. Warren of \$3,000 to the Endowment Fund, could not, under the provision of her will, be paid over by her executors until some such protection of the fund as the above mentioned act provides for had been secured. The bequest can now be added to the fund.

At the same meeting of the vestry, December 27th, the rector reported the receipt of \$1,000 the gift of Mrs. Catharine B. Hayes to the Endowment Fund, being an addition to the "George E. Hayes Memorial." The vestry passed a vote of thanks to Mrs. Hayes for her very kind gift. Including the above additions, the Endowment Fund now amounts to \$16,131.99. The rector also reported that Mrs. Thomas King Mann had placed a silver water pitcher in the robing room for the use of the clergy. The clerk was requested to acknowledge this gift.

The "Year Book" for 1900 has the following "Notes": "The rector wishes to announce to the parish that he has entered into

co-operation with the Charity Organization Society in its 'Church District Plan,' and has taken under his care what is known as 'District 50.' This district is a large one, bounded by Court and Clinton streets on the north, Michigan on the east, Scott on the south, and the Terrace on the west. It is the section of the city which would naturally fall to the care of our parish, and to which much care and work have always been given. . . . In addition to the gifts already mentioned in connection with the Endowment Fund, grateful acknowledgment must be made for several other acts of generosity toward the parish during the past year. Through the interest and effort of several of the younger men of the parish, [especially C. R. Wilson and J. M. Provoost,] and the liberal support of their plan by others, a subscription of \$420 was raised to place a concrete sidewalk, twenty-six feet wide, on the Church Street side of the church. The amount given was sufficient not only to make this fine improvement, but also to provide a board covering, with hand-rail, for the stone steps of the entrances on Pearl and Erie streets. From General Hayes has come the gift of the beautiful plates for the offering; from Mrs. Robert P. Wilson and Charles R. Wilson, prayer books and hymnals for the chancel, to complete the Memorial of Robert P. Wilson; from Mrs. Thomas King Mann, a silver pitcher for the rector's robing-room; and from Philip S. Smith and Charles R. Wilson, liberal expenditures to strengthen and enrich the music; and from Mrs. William Y. Warren, additional book cases for the study in the rectory and a generous gift to help the benevolent work in our new 'Church District.' " . . .

1901.

January 9, 1901, the rector and vestry met the members of the recently-formed "Parish Committees," at the residence of Charles R. Wilson, to make arrangements for the work to be done by these committees, according to the plan explained and outlined, at this meeting, by the rector. (For committees, see page 233.)

February 2, 1901, on the afternoon of the day of burial of Queen Victoria, a very impressive memorial service was held at St. Paul's. Bishop Walker's address was considered one of the ablest and most eloquent tributes paid to the dead Queen by any Buffalonian. It was estimated that over 2,000 persons were present, and the church was crowded to the doors. Seats were reserved for the societies of Sons of St. George, St. Andrew's Scottish Society, and the Victoria Club, who were present in a body. The church was elaborately draped in black and purple, and with the American and British flags. A special form of memorial service, authorized by the bishop, was used, and the music was finely rendered by the vested choir, assisted by Scinta's band.

The noon-day Lenten services, now held every year at St. Paul's, are very largely attended and appreciated. The "Buffalo Commercial" of February 19 and 27, 1901, says, editorially: "The Rev. Dr. Regester, the universally loved rector of St. Paul's Cathedral, declared through the 'Commercial' last evening that the short and edifying Lenten noon-day meetings were for all who profess and call themselves Christians. His invitation is in the spirit of broad liberality. . . . The attendance at the St. Paul's noon-day meetings must be very gratifying to Dr. Regester. Yesterday some of Buffalo's busiest men were present. . . . The invitation was a broadly Catholic one, and it has been accepted in that spirit." . . .

March 21, 1901, died Mrs. Laetitia Porter Viele, widow of Henry K. Viele. Mrs. Viele was born in the Village of Black Rock, now a part of the City of Buffalo, on March 16, 1821, and had been a resident of the city for over eighty years. She was a daughter of Sheldon Thompson, one of the earliest settlers of Buffalo, and one of the founders of St. Paul's and a member of its first vestry, and Mrs. Viele was a life-long member and communicant of St. Paul's, and active in all the charities and good works of the parish. She was married to Henry K. Viele in 1843. Mrs. Viele was a sister of A. Porter Thompson, one of the present churchwardens, and her son, Sheldon Thomp-

son Viele, has been for several years a member of St. Paul's vestry. Her sister, Mrs. Agnes L. Warren, died only a few months before her, in December, 1899.

April 30, 1901, the Hon. John E. Pound of Lockport, N. Y., was appointed Chancellor of the Diocese of Western New York, by Bishop Walker, to succeed the late Judge James M. Smith in that office.

May 10, 1901, at a meeting of the vestry, William H. Walker, A. Porter Thompson and Dr. H. R. Hopkins were appointed delegates to the Diocesan Council to be held in Buffalo, May 27, 1901.

June 10, 1901, at a meeting of the vestry, it was resolved to refuse consent to the proposed connection of the Pearl Street line of the International Traction Company with its line in Erie Street, and of the latter line with its line in Niagara Street.

It was the unanimous sense of the meeting that the proposed connection — resulting in the massing of cars and the attendant great increase of noise and confusion in their operation — would be very destructive to the use of the church for divine worship, and would be a perpetual nuisance. The following committee was appointed to take charge of the matter : Edmund Hayes, chairman ; Hobart Weed and Charles R. Wilson.

June 18, 1901, The Bishop Coxe Memorial Hall at Geneva, N. Y., was dedicated with appropriate ceremonies. All churchmen in Western New York are interested in this beautiful memorial to the late Bishop of the Diocese, who was so universally revered and beloved, and St. Paul's, Buffalo, has shown its interest by contributing largely to the building fund — the amount subscribed by members of this parish being nearly eleven thousand dollars, over one-third of the cost of the memorial.

"The Churchman" says : "The building, of brick with terracotta trimmings, is the gift of friends of the late Bishop Coxe within and without the diocese, and was presented to the trustees of Hobart College for the purposes of that corporation. . . . It is in the Elizabethan style of architecture. Over the entrance is the inscription : 'A Memorial to Arthur Cleveland Coxe.' " . . .

The building contains a large assembly hall with platform and gallery, an attractive room for the Hobart College Club, offices for the president and other officers, and class-rooms for recitations, and is on the west line of the college campus.

In the afternoon of September 6, 1901, William McKinley, President of the United States, while holding a public reception in the Temple of Music, at the Pan-American Exposition at Buffalo, was twice shot by an anarchist assassin, who had approached him with the apparent intention of grasping his hand in greeting. The stricken President was removed to the Exposition hospital, and skilled surgeons hastily summoned, who decided on an immediate operation, following which the President was removed to the house of John G. Milburn, president of the Exposition, which had been set aside for his use during his visit to Buffalo. After an anxious week of apparent improvement and sudden decline, the President died there in the early morning of Saturday, September 14th.

On Sunday, the 15th, a brief funeral service was held at the house, after which the body was taken in procession through streets hung with mourning and thronged with sorrowing people to the City Hall, where it lay in state until nearly midnight, 100,000 persons passing through the rotunda to look their last upon the noble and beautiful face of the dead President. The body was, on Monday, the 16th, taken to Washington, and from there to Canton, Ohio, the President's home, where the burial was held on the afternoon of Thursday, September 19th. In the afternoon of the 19th, memorial services were held in almost every civilized country of the world. In all parts of the United States, in accordance with President Roosevelt's proclamation, the day was observed as one of mourning, unprecedented in the history of the country. Special daily services of prayer for the President had been held at St. Paul's during the trying days preceding his death. The memorial service at St. Paul's, in the afternoon of September

19th, was a very solemn one, and was attended by a great throng of people, many standing throughout, and many more being unable to obtain admission to the church. The muffled tolling of the bells ceased, and the Service for the Burial of the Dead was said, preceded by Chopin's Funeral March, and the singing of the hymn, "Nearer, my God, to Thee." The church was heavily draped in black and white, and the American colors. The services were conducted by the rector, the Rev. Dr. Regester, and the music, consisting of anthems and hymns — among them "Lead, Kindly Light," which had always been a favorite with the President — was sung by the vested choir, assisted by the 74th Regiment Band. The service closed with the singing of "America," followed by Hartmann's Funeral March. The musical part of the service was under the general charge of Andrew T. Webster, organist and choir-master of St. Paul's. There was no sermon, and none was needed. The beauty and dignity of the President's character — long realized by his friends and intimates — had been fully and strongly revealed to the people during the patiently-borne suffering of his last days. After he was shot, the President seemed to think only of others — that his murderer should not be harmed by the fury of the people — that his tenderly-loved, invalid wife should be gently told — that the interests of the Exposition might be uninjured. Of his assassin he spoke only words of pity, saying that "he knew not what he was doing." During his week of suffering, he made no complaints, but won the hearts of all his attendants by his brave cheerfulness, his gentleness and thoughtfulness. Shortly before he passed into unconsciousness, which was only a few hours before the end, he spoke his farewell — "Good bye all, it is God's way, His will be done, not ours," — and he entered into rest with the faint words on his lips, of the hymn henceforth to be associated with all memories of him — "Nearer, my God, to Thee."

The physicians of the President were many, during the hopeless fight for his life which occupied that anxious week. Among them, as

the surgeon who, with Dr. Mynter as his chief assistant, performed the skillful operation which it was hoped, and at first believed, would save his life, was Dr. Matthew D. Mann, who has been for several years a member of the vestry of St. Paul's.

November 14, 1901, at a meeting of the vestry, it was decided to continue the "envelope system" of offerings, which has been in successful operation since 1894. The publication of the "Year Book" for 1901 was authorized, and an appropriation of fifty dollars for Christmas greens was made. The rector reported that the sum of \$28,000 had been secured on the subscription, now being collected by the rector and committee, for the payment of the floating indebtedness and the \$15,000 mortgage on the Parish House. The vestry resolved that all excess of the amount should be applied to reducing the mortgage on the rectory.

December 2, 1901, being Monday in the week beginning with the First Sunday in Advent, the annual election of the parish was held in St. Paul's Church for the election of a churchwarden for two years and three vestrymen for three years each. The rector presided, and the following persons were elected: William H. Walker, warden; and Albert J. Barnard, Matthew D. Mann, M. D., and Charles R. Wilson, vestrymen. Those holding over from previous elections were: A. Porter Thompson, warden; and James R. Smith, Edmund Hayes, James Sweeney, Sheldon T. Viele, Hobart Weed and John R. H. Richmond, vestrymen.

December 21, 1901, at Emmanuel Church, Boston, Mass., took place the consecration of the Rev. Charles Henry Brent, D. D., to be Missionary Bishop of the Philippines. The "Churchman" of December 28th speaks of this as "in many ways a memorable event. For the national Church it betokened an endeavor to keep pace with the country's growth, . . . while in Boston it stood for the offering of one of the city's best-known and most valued clergymen for distant missionary work." . . . During the rectorship of the Rev. Dr.

Brown at St. Paul's, Buffalo, previous to 1888, the Rev. Charles H. Brent was one of his assistants, and had special care of what was known at that time as St. Andrew's Mission.

December 23, 1901, at a meeting of the vestry, Charles R. Wilson was elected clerk of the vestry and William A. Joyce treasurer of the parish, for the ensuing year. At the same meeting, on motion, it was resolved: "That the rector be relieved from the further payment of interest on the mortgage covering the rectory, and from the further payment of taxes on said property." (See page 200.)

Lorenzo Harris, who was appointed in September, 1893, is still the faithful and efficient sexton of the parish.

The close of the year 1901 brings the church to within a few weeks of its eighty-fifth anniversary, which occurs on February 10, 1902 — the parish having been organized in the then small Village of Buffalo, on February 10, 1817.

The tenth anniversary of the Rev. Dr. Regester's rectorate of St. Paul's also falls in 1902, our rector having taken charge in July, 1892. (See page 193.)

A decade marked by the thorough organizing, systematizing and broadening of all departments of the parish work, upon every detail of which is left the stamp of the rector's earnest and stimulating personality, guiding and directing most wisely and well.

A decade in which the loving respect and affection of his people have steadily increased, as they have come more and more to realize their rector's able and self-denying discharge of the exacting duties of his office, and how the constant demands made upon his time and strength by the growing work of the parish are never allowed to thrust aside his unflinching personal ministrations to the sick, the poor, and the sorrowing.

The growth of St. Paul's is most strikingly shown in the "Year Book," dated Advent, 1901.

The first "Year Book" of St. Paul's was published at Advent,

1893. The nine annual books are most valuable, and in form, arrangement, and matter are models of what such publications should be. They are compiled and edited by the rector. Never, before these books were published, have the affairs of the parish—the finances, the various funds, the condition of the different societies, and the extensive work and membership of these numerous organizations—been so clearly and attractively explained to the people of St. Paul's. Never before has the entire congregation been brought so closely in touch with what is being accomplished, year by year, in the organized effort of the parish.

The *Prefatory Notes* of the "Year Book" for 1901 has the following :

"It is with great gratification that the rector is able to state that in this eighty-fifth year of its life this parish has freed itself from the burden of indebtedness under which it has labored ever since the rebuilding of the church after the fire of 1888. The subscription for this object, proposed by the vestry last year, has been quietly brought to the attention of our people and has found them ready with a most generous response. It was asked at first that the two anniversaries occurring in 1902—the eighty-fifth of the parish and the tenth of the present rectorate—be marked by the gift of \$25,000 to be applied to the payment of the mortgage on the Parish House and the floating indebtedness. That amount was secured in the course of the summer and early autumn and the subscription has been carried on as speedily as might be without interference with other financial matters of the parish, until now it has reached a sum of over \$28,000. This increased amount has been subscribed on the understanding that after the discharge of the other indebtedness the balance is to be applied to the payment of the debt on the rectory. The rectory was purchased in 1895 for \$20,000. Five thousand of this amount was raised and paid at the time of the purchase. The expense of the rectory to the parish since that time has been only the amount of one-half of the taxes and the cost of some slight repairs. As agreed upon at the time of the purchase, the other half of the taxes and the interest on the mortgage of \$15,000 placed on the property has been paid by the rector. The liberality of our people will enable the vestry to considerably reduce this mortgage and the rector is to be relieved of any further responsibility for the interest. This action of the vestry is made possible by the large saving of interest which will be effected by the payment of the debt. By this happy result of its brave effort the parish will find itself in its eighty-sixth year in this position : The debt of \$10,000 remaining from

the rebuilding of the church paid, with a new Parish House and the \$5,000 of debt on it entirely paid, with all floating indebtedness paid, with the rectory nearly one-half paid for, and the rector given the free use of his home, which has not been the case since Dr. Shelton's time; and with an endowment fund grown large enough to make its annual increase, by accretment of interest alone, over five hundred dollars in the past year."

The names of subscribers to the above-mentioned subscription of 1901 will be found at page 437.

The rector further says :

. . . "This 'Year Book' shows in what spirit, and with what power of achievement, the parish comes to its eighty-fifth birthday. The whole conditions of its work have as entirely changed since it set itself to its spiritual task as has its environment. But your rector thinks that it never had higher ideals or more loyal spirit of service for Christ and His Church than it has to-day. And perhaps it never faced its work with greater strength and braver heart. The development of its life and the path by which it has come to what it is to-day will be fully shown in the 'History' now in press. . . .

"The endowment fund as given in the treasurer's statement last year amounted to \$13,131.99. This year the amount given is \$16,570.44. This increase represents the addition to the fund of the \$3,000 bequeathed by Mrs. Agnes L. Warren, a gift of \$10 in the offering on Easter Day, and \$528.45 of interest."

In accordance with the Act passed by the State Legislature in 1901, given in full at page 234, the fund known as the Shelton Memorial Endowment Fund, and the later gifts made for the endowment of the parish, are now grouped under the general title, "The Permanent Endowment Fund," prescribed by said Act.

THE PERMANENT ENDOWMENT FUND.

The Shelton Memorial Fund,	\$6,095.44
The George E. Hayes Memorial Gift,	2,000.00
The Charlotte Kimberly Memorial Gift,	1,000.00
The Jane Wey Grosvenor Memorial Gift,	1,000.00
Bequest of Miss Elizabeth Bull,	475.00
Bequest of Hon. James M. Smith,	3,000.00
Bequest of Mrs. Agnes L. Warren,	3,000.00
	<hr/>
	\$16,570.44

Advent, 1900, Total Fund,	\$13,131.99
Offering at Easter,	10.00
Bequest of Mrs. Agnes L. Warren,	3,000.00
Interest, Erie County Savings Bank,	105.00
Interest, Fidelity Trust Co.,	233.52
Interest, Buffalo Savings Bank,	89.93
Balance, Advent, 1901,	\$16,570.44

(See pages 256, 292.)

In order to place on record in this History of St. Paul's an outline of the organization and work of the parish as constituted at the present time, the following lists of the clergy, the vestry, the staff, and the various parish societies, compiled from the "Year Book" for 1901, are inserted here :

St. Paul's Parish.

Advent, A. D. 1901.

Corporate Title :

"St. Paul's Church in Buffalo."

The Corporation.

Rector.

Rev. J. A. REGISTER, S. T. D.

Wardens.

William H. Walker,

A. Porter Thompson.

Vestrymen.

Albert J. Barnard,
James R. Smith,
Edmund Hayes,

James Sweeney,
Sheldon T. Viele,
Hobart Weed,

Charles R. Wilson,
Matthew D. Mann, M. D.,
John R. H. Richmond.

Clerk to the Vestry.

Charles R. Wilson.

The Staff.**Clergy.**

Rev. J. A. Regester, S. T. D., Rector.

Rev. Coleman E. Byram, Ph. D., Curate.

Acolytes.

Merritt Cook,
Harry Faulkner,

Charles Stimpson,
Noel Bartley,
Roy Van Volkenburg.

Howard Ganson,
Maurice Cooper,

Lay Readers.

Henry R. Howland,
Thomas Lothrop, M. D.,
Philip S. Smith,
Henry Adsit Bull,
Henry R. Hopkins, M. D.,

Norman Rogers,
J. N. Frierson,
Matthew D. Mann, M. D.,
Alexander Hallowell,
John R. H. Richmond,

Charles R. Wilson,
George T. Ballachey,
F. W. Abbott,
E. Corning Townsend,
John K. Walker.

Parish Visitor.

Miss Eva M. Smiley.

Treasurer.

William A. Joyce.

Organist and Choirmaster.

Andrew T. Webster.

Sexton.

Lorenzo Harris.

Services.

Sunday.

- 8.00 A. M., Holy Communion.
10.30 A. M., Litany.
11.00 A. M., Morning Prayer, Holy Communion and Sermon.
3.15 P. M., Sunday School.
4.00 P. M., Evensong and instruction (except in July and August).
8.00 P. M. (in winter), Evensong and Sermon, preceded by half-hour Organ Recital.
-

11.00 A. M. and 8.00 P. M., the second and fourth Sundays of each month, and 8.00 P. M., the first and third Sundays, services for deaf mutes are held in the Sunday School room.

Week-day.

- Morning Prayer, daily, except Wednesdays and Fridays, at 12.05.
Litany, Wednesdays and Fridays, at 12.05.
Holy Communion, Thursdays and Holy Days, at 11.00 A. M.

The present number of communicants is given as 882.

The Choir.

The singing in the church is led by a vested choir of thirteen men and twenty-two boys and six ladies.

The full choir sing at the morning service ; the boys and a volunteer choir of the men, at work in the Sunday School, at the afternoon service ; and the full choir at the night service.

An organ recital is given every Sunday evening for half an hour before the service.

Organist and Choirmaster.

Andrew T. Webster.

Committees, Organizations, Societies, Etc., Advent, 1901.

The Parish Committees. (Co-operating with the vestry. See page 233 for members.) —

On Condition and Repair of Parish House.—*On Church Grounds and Church Repairs.*
—*On Lights and Heating.*—*On Church Bells.*—*On Pews and Pew Rentals.*—*On the Envelope System.*—*On the Sunday Morning Offering.*

Committee of Ushers.—O. H. P. Champlin, Chairman.

The Altar Society.—President, The Rector ; Treasurer, Miss E. C. Cottier ; Secretary, Miss Florence Barnard.

Committee on Altar Linen and Vestments of Clergy.—Miss Amelia Stevenson, Chairman.

Committee on Choir Vestments.—Mrs. M. D. Mann, Chairman.

Committee on Care of Chancel and Floral Decorations.—Miss Florence Lee, Chairman.

The Sunday School.—Rev. Coleman E. Byram, Superintendent. Teachers, 62 ; scholars, 363.

The Sewing School.—Miss Amelia Stevenson, Directress.

Dress Making Class, }
The Home Sewing Class, } Miss Alice Hopkins, Instructor.

Cooking Classes.—Miss Clara E. Carr, Instructor.

The Kitchen Garden, }
The Housekeepers' Class, } Miss Laura M. Weisner, Instructor.

The Girls' Gymnasium Class.—Miss Louise De Laney, Instructor.

Boys' Athletic Association.

The Girls' Friendly Society (Parish Chapter).—Mrs. M. A. Crockett, Branch Secretary ; 61 members.

Candidates' Class (Girls' Friendly Society).—Miss Katherine Burtis, Associate in Charge ; 52 members.

The Mothers' Meeting.—Mrs. Edward M. Atwater, President ; 81 members.

The Missionary and Benevolent Society.—President, Mrs. W. Bowen Moore ; Secretary, Mrs. Henry R. Howland ; Treasurer and Purchaser, Mrs. Etta Ware Hill.

The Evening Missionary Society.—President, Miss Josephine Persch ; Secretary, Miss Elizabeth Brinkmann ; Treasurer, Miss Gertrude L. House.

The Guild of the Holy Child (Missionary).— President, Mrs. Elisha T. Smith ; Warden, Miss May Barnard ; Secretary, Miss Alice A. Schenkelberger ; Treasurer, Miss Charlotte Regester.

The Church Periodical Club.— Mrs. William Y. Warren, Parish Librarian.

The Sick Relief (in co-operation with the District Nursing Association).— Head Worker, Mrs. Thomas K. Mann.

The Shelton Society.— President, Mrs. T. K. Mann ; Vice-President, Mrs. Gifford Morgan ; Secretary and Treasurer, Miss Florence Lee.

The Boys' Club.

The Junior Boys' Club.— Rev. Coleman E. Byram, Director.

The Men's Meeting.

The Junior Department of the Brotherhood of St. Andrew.— Director, the Rector ; 18 members.

The Brotherhood of St. Andrew (Parish Chapter, No. 69).— Director, George T. Ballachey ; Secretary, John K. Walker ; Treasurer, George Van Volkenburg ; 23 active members, 8 probationary members.

The Deaf Mutes' Meeting.

"Church District" (No. 50, in co-operation with the Charity Organization Society).

A full account of the objects and work of the above organizations, together with their working force, members, etc., is given in the "Year Book."

St. Paul's Church is represented on the Associate Board of Managers of the Church Home by eighteen women of the parish, and on the "Ladies' Hospital Association" of the Buffalo General Hospital by four women of the parish.

St. Paul's Parish is also well represented in the Laymen's Missionary League of the Diocese, which is an organization of men formed for missionary work in introducing the services of the Church, and forming new parishes in places throughout the diocese where the Church has never been definitely established. Services are also held by the League in prisons, hospitals, etc.

It seems eminently fitting that the parish of St. Paul's should engage largely in this work, when we think of its own beginning as told earlier in this volume. Through the missionary efforts of Bishop Hobart the Church was planted in the then wilds of Western New York,

the first Episcopal parish on the "Holland Land Purchase" being organized in 1811 in the town of Sheldon, Genesee County. St. Paul's Parish, Buffalo, was organized February 10, 1817, the missionary being the Rev. Samuel Johnston, whose salary as missionary was paid from funds procured by the New York "Protestant Episcopal Society of Young Men." (See page 11.) The "Missionary Stipend" of \$175, and afterwards \$125 per year, was paid to St. Paul's until the year 1831, at which time it was thought that the parish should be entirely self-supporting. (See page 43.)

Parishioners of St. Paul's Church serving on Boards of Managers, Trustees, etc., of Public Institutions :

The Church Home.—Two members from St. Paul's on Board of Managers; eighteen women of the Parish on Associate Board of Managers.

Buffalo General Hospital.—Two members on Board of Trustees; four women on Board of Managers.

Home for the Friendless.—Two members on Board of Managers.

Ingleside Home.—Four members on Board of Managers.

District Nursing Association.—One member on Board of Managers.

Newsboys' and Bootblacks' Home.—Two members on Board of Trustees; two members on Board of Managers.

Fresh Air Mission.—One member on Board of Visitors.

Homeopathic Hospital.—Three members on Board of Trustees; three members on Board of Managers.

Charity Organization Society.—Two members on Board of Trustees; four members on Council.

Women's Educational and Industrial Union.—Two members on Board of Directors.

The Prison-Gate Mission.—One member on Board of Managers.

Young Men's Christian Association.—One member on Board of Trustees; one member on Board of Directors.

Society for Prevention of Cruelty to Animals.—Two members on Board of Directors.

The total contribution for public charity from St. Paul's Parish for the year ending Advent, 1901, was \$10,406.

1902.

At a meeting of the vestry held on January 30, 1902, the vestry signed the canonical certificate required in Arthur S. Mann's application to the Standing Committee for recommendation by the committee to the bishop, for ordination to the diaconate.

At the vestry meeting of April 21, 1902, a formal resolution was adopted in opposition to the proposed street railway track in Shelton Square. The president of the company was duly notified of the adoption of this resolution.

At the above meeting, William H. Walker, A. Porter Thompson and James Sweeney were chosen delegates to the Diocesan Council ; and Dr. M. D. Mann, J. R. H. Richmond and Henry Adsit Bull were chosen as alternates.

By the bequest of Matthew O'Neill, long a parishioner of St. Paul's, who died May 18, 1902, aged eighty-two years, Hobart College receives \$30,000 and the Church Charity Foundation \$5,000.

Mention has been made in these pages of the opposition of the vestry to the laying of a street railway track in Shelton Square to connect the present tracks in Erie and Niagara streets, so as to form a loop for running cars down Pearl, up Erie, and across to Niagara Street without going into Main.

The following account of the controversy and the reasons for its subsequent settlement, are inserted here in order that the whole matter may be put on record, and clearly understood by the members of the congregation.

January 7, 1901, the Buffalo Railway Company attempted to lay a curve from Pearl Street into Erie Street to form the first connection in the proposed loop. This work was promptly stopped by an injunction, which the church obtained through its attorney, Henry Adsit Bull.

A few months later, all the street railway companies in Buffalo were merged in the International Railway Company, whose officials commenced to negotiate for the consent of the church to the proposed

tracks. The company stated that it had prepared comprehensive plans, in which the proposed loop was a vital feature, for rearranging all its lines in Buffalo ; and, further, if the church refused consent, that condemnation proceedings would be commenced, and a fight would be made to obtain, through the courts, the right to lay the tracks. This statement was made without any hostile feeling toward the church, but because the street railway officials had decided that they must have the loop to render their service efficient.

That the running of cars around three sides of the church during services would seriously interfere with religious worship was very evident. Thus the interests of the church and the street railway conflicted, and in this situation the church had to face the alternative of carrying on a long litigation against a wealthy corporation or giving its consent upon some terms. The proposal was made that the church might consent to the laying of the tracks on condition that cars should not be run over them during the hours of service on Sundays. The street railway officials said they could accept this condition, because their chief need of the tracks was at those hours on week-days when there was the greatest crush of passengers going to and returning from work.

A special meeting of the vestry was held July 14, 1902, at which the whole subject was thoroughly discussed. The sense of the meeting was that the proposed arrangement would secure the church against the most serious effects that would result from laying the tracks. It was felt that the noise of the cars passing around the church could usually be kept out by shutting the windows, causing no special annoyance at week-day services, which are short and not largely attended. The decision was that it would be better to make the Sunday services absolutely safe by giving the church's consent to the tracks on this condition, than to involve the church in a long and expensive litigation. The committee having charge of the matter was therefore instructed to make an agreement with the railway company on the general lines of the proposed arrangement.

An agreement was accordingly executed by the church and the International Railway Company, July 26, 1902, by which the discontinuance of the injunction action was provided for, and the church gave its consent to the proposed tracks. In return, the railway company, for itself, its successors and assigns, covenanted that so long as religious services shall be regularly maintained in the church no cars shall be run on Sunday over the curve from Pearl into Erie Street, or over the track in Shelton Square, from 8 A. M. till 1.30 P. M., and from 3 P. M. till 9.30 P. M., except that during July and August cars may be run continuously after 1.30 P. M. The agreement further provides that in case of any change in the hours of service, the church may have any additional services protected by giving written notice of the fact.

In case the railway company, or its successors or assigns, shall violate the agreement by running cars during the prohibited hours, then the church may require the tracks to be taken up, or may remove them itself at the railway company's expense, and all the rights of the company, its successors and assigns, shall thereupon cease. The agreement was prepared by the attorneys for the railway company and the church, and the binding force of all its provisions was approved by John G. Milburn, who, in giving this opinion, acted for both parties, and who rendered assistance in the negotiations. The agreement was delivered to Mr. Milburn to hold until additional consents should be secured. When the railway company obtains the required consents, the agreement then goes into effect at once.

The injunction suit was discontinued by an order of court on July 31, 1902, and thus all matters in dispute were finally settled. The entire result is that the greater part of a serious threatened injury to the church has been averted without expense or litigation; while, if the arrangement had not been reached, the church would have had to wage a long fight in the courts, taking the chance of having the tracks finally laid without restrictions.

The original deed of the church lot from the Holland Land Company, dated June 14, 1820, did not include two small triangular pieces of land, one adjoining the church lot immediately east of the present chancel and extending to the intersection of the north line of Erie Street prolonged, and the south line of Church Street prolonged, and the other triangle being at the northeast corner of Pearl and Erie streets and adjoining the church lot at or near the great tower.

The triangle east of the chancel was within the boundaries of Wil-link Avenue (now Main Street) as laid out at the time of the original deed. The curve in Main Street, in front of "the churches," was straightened later (see page 16 and map, also pages 19, 174, 220), and the city, when it acquired title to the street by condemnation proceedings, took only the land within the present lines of Main Street. This development left the title to the triangle behind the chancel in the Holland Land Company and its successors.

No reason has been discovered for the omission from the original deed of the triangle at Pearl and Erie streets, for those streets were originally laid out with the same boundaries that they have to-day.

When the present fence was built around the church this last triangle and a portion of the triangle east of the chancel were enclosed without legal right. The Farmers' Loan & Trust Company of New York are the successors of the Holland Land Company, Franklin D. Locke of Buffalo being one of the directors. Through his kindly efforts and personal interest in the welfare of the church, the matter was brought before the board of directors of the Trust Company, and on his recommendation they gave to the church a deed conveying the two triangles, and also all rights of the company in adjacent streets, for the nominal consideration of one dollar. This deed is dated April 23, 1902, and was delivered to the church in July, 1902. (See page 262, and plan of church and lot in 1902, facing this page.)

At the next meeting of the vestry, which was held on November 6, 1902, a resolution was unanimously adopted thanking the Farmers' Loan & Trust Company for its gift, and another resolution was also

passed expressing the sincere gratitude of the church to Mr. Locke for his kind and successful efforts in the matter.

On August 7, 1902, died Thomas Lothrop, M. D., for many years a prominent and well-known physician of the city, and a member of St. Paul's Parish. Dr. Lothrop was born in Provincetown, Massachusetts, in 1836, and came to Buffalo in 1859; he was never married. He took a deep interest in the work of the Church Charity Foundation, and long served as president of the board of managers. Dr. Lothrop bequeathed to St. Paul's the generous sum of \$5,000, with a request that it "be added to and form part of the Endowment Fund of said church."

The broad concrete sidewalks which were laid in 1900, on the Church Street and Shelton Square frontages of St. Paul's, had so enhanced the appearance of the property that the desirability of laying similar sidewalks upon the Erie and Pearl Street frontages was apparent to all. In August, 1902, by private subscription, this work was accomplished, and the church is now entirely surrounded by broad stretches of concrete extending from the fence line to the curb. A great improvement to the general appearance of the church lot has thus been effected, now that, in the growth of the city and the daily passing of many feet, it is no longer possible to properly preserve the stretches of green turf which in earlier days filled in the spaces between the old stone walks and the roadways.

On October 1, 1902, the Rev. Coleman E. Byram, Ph. D., curate at St. Paul's since November, 1899, left Buffalo to become rector of St. James's Church, Pittsburg, Pa. His faithful work in the parish has gained for him many friends.

October 1, 1902, the Rev. Mark H. Milne became the curate of St. Paul's.

At the vestry meeting of November 6, 1902, the rector reported the gift of \$100 to the Endowment Fund from Mrs. Abbott, in memory

of her husband, the late Frank W. Abbott, M. D., for many years a valued member of the parish. Dr. Abbott died April 9, 1901.

At this meeting, the formal vote of thanks to the Farmers' Loan and Trust Company, and to Mr. Locke, referred to above, was adopted.

The additions to the Endowment Fund in 1902, up to November 6th, will make the total amount about \$22,000. (See page 262.)

December 1, 1902, being Monday in the week beginning with the First Sunday in Advent, the annual election of the parish was held in St. Paul's Church, for the election of a church warden for two years and three vestrymen for three years each. The rector presided, and the following persons were elected: A. Porter Thompson, warden; and Edmund Hayes, Hobart Weed and James Sweeney, vestrymen. Those holding over from previous elections were: William H. Walker, warden; and Albert J. Barnard, James R. Smith, Sheldon T. Viele, Charles R. Wilson, Dr. M. D. Mann and John R. H. Richmond, vestrymen.

1903.

On Sunday evening, January 4, 1903, at his home in Buffalo, died William H. Walker, senior warden of St. Paul's.

Mr. Walker was born in Utica in 1825. Here his father, the late Stephen Walker, had been a vestryman in Trinity Church, and superintendent of the Sunday School. The family removed to Buffalo in 1832, and immediately became members of St. Paul's Parish. Stephen Walker was superintendent of St. Paul's Sunday School from 1833 for more than a quarter of a century, and was a member of St. Paul's vestry for fifteen years, from 1837 to 1851. (See pages 95 and 96.)

Coming to Buffalo with his father, mother and brother when he was seven years old, William H. Walker had grown up with the city and with St. Paul's, and followed the example of his father in his devoted and untiring interest in the work and progress of the parish. At the time the Walker family came to Buffalo (1832) the stage-coach and the Erie Canal were the principal means of travel between

Buffalo and Utica. Buffalo was incorporated as a city in 1832, with a population of 10,000, and, while flourishing and growing, it was looked upon as a frontier "western" town. Dr. Shelton had been at St. Paul's only three years.

The public school system had not then been established, and William H. Walker received his early education in private schools and in the old Buffalo Academy. He also studied law for a time in the Albany Law School, but decided, when he was eighteen, to follow a business career, and entered the employ of Orrin P. Ramsdell, a pioneer in the wholesale shoe business in Western New York. In 1856, William H. Walker was admitted to a partnership, which continued until 1876, when it was dissolved and Mr. Walker engaged in the same business for himself. The house which he thus established has become one of the largest and most reliable in this part of the State.

"In the business community, Mr. Walker stood for mercantile success, legitimate and substantial, based on fair methods and wise foresight, and in the world of finance, in which as a banker he played a part, he was a model of correct dealing and wise conservatism." . . .

He was interested in everything that would further the progress and welfare of the city, and his solidity as a man and his ability as a financier carried him into many positions of responsibility and trust. He was always interested in educational, religious, and philanthropic institutions, and his interest manifested itself in a substantial way, by gifts and other active personal support. He was president of the Merchants' Bank, first vice-president of the Fidelity Trust Company, a trustee of Hobart College, former president of the clearing-house, former vice-president of the Buffalo Merchants' Exchange, vice-president and, at the time of his death, acting president of the Buffalo General Hospital, and a member of the Buffalo Club. As a trustee of Hobart College, he did much for that institution. Mr. Walker was one of the directors and chief supports of the Young Men's Christian Association in this city. He also was a member of the standing committee of the Diocese of Western New York, continuously from 1866,

and active in the Councils of the diocese, and the General Conventions, and a life member of the Buffalo Historical Society.

Mr. Walker was actively interested in parish work from his early years. In 1846, he was a member of the first committee appointed to seat strangers in church. About the year 1847 was formed what was then, and for some years after, popularly known as the "Junior Vestry," composed of four young men of the parish, Charles W. Evans, William H. Walker, George C. Webster and De Witt C. Weed. They were so called from their active interest in parish affairs, and especially in advocating the building of the new stone edifice, and for their efforts in influencing subscriptions to the building fund. These four young men started the St. Paul's Building Fund Association, October 24, 1847, and thus began the first concerted work for the building of the new edifice, and their names head the list of the association which was formed. (Page 58.) The "Junior Vestry" also started the "Chime Fund Association," in September, 1850, and William H. Walker was the first secretary and treasurer, followed later by Charles W. Evans. William H. Walker was first elected a member of the vestry at Easter, 1858, and was a member of every succeeding vestry until his death, excepting for the year 1871. He was thus a member of forty-five vestries, serving longer than any other member since the foundation of St. Paul's, in a parish remarkable for the long terms of so many of its vestrymen. At Easter, 1872, he was elected junior warden, followed at Easter, 1873, by the late Samuel G. Cornell. At Easter, 1874, Mr. Walker was again elected junior warden, continuing in the office until the death of the senior warden, Charles W. Evans, February 8, 1889. Mr. Walker succeeded as senior warden, and was retained in the office continuously until his own death, in January, 1903. During all of these years, Mr. Walker's devotion to the interests of his beloved parish never flagged. He was always ready to give freely both of advice from his ripened business judgment and of financial gifts from his always generous purse. He was an intimate friend of the late Dr. Shelton, who had for him the greatest affection and appreciation, and who made him,

with Charles W. Evans, one of the executors of his estate. All of the subsequent rectors of St. Paul's have likewise found Mr. Walker a tower of strength, sustaining them as he did in all of the enterprise and good work of the parish, both with judicious and wise advice and liberal and continuous gifts. In the vestry, and as chairman of the finance committee for many years, Mr. Walker's judgment and far-seeing business ability were relied upon by all. He it was, too, who presented many of the terse and gracefully written resolutions and memorials adopted by the vestry. For this difficult form of composition he seemed to have a special gift. He was a constant and devout attendant at divine service, always present in his place; a strong churchman, a deeply religious man. After St. Paul's was destroyed by fire in 1888, Mr. Walker was foremost in furthering the restoration of the edifice, which has resulted in the present harmoniously beautiful church. He was a member of the building committee, and one of the most generous contributors to the building fund. This was likewise the case in the building of the new Parish House, on the site of the old rectory, and in the purchase of the present rectory in Johnson's Park.

In 1869, Mr. Walker was married to Miss Edith Kimberly, youngest daughter of the late John L. Kimberly, and a life-long member of St. Paul's. Mrs. Walker died December 6, 1893. (See pages 197, 198.)

Their children, all of whom survive their parents, are John Kimberly Walker, William H. Walker and Evelyn Walker.

"The plain but strong old Anglo-Saxon word 'good' applied to humanity means 'kind, benevolent, humane, gracious, propitious, friendly.' No epitaph more fitting, more expressive could be written for the late William H. Walker. He closed last evening—a Sunday evening, marking the end of a twelve hours that he invariably set apart for religious work—a record of sixty years' service rendered in Buffalo, and, wherever those who knew him are talking about that death, the inevitable expression will be: 'He was a good man.' He had fought a good fight upon every line." . . . "In every relation of life he was upright and just, and bore himself withal so kindly that he offended none and made the example of a good life attractive; much of the good he helped to establish lives after him." . . . [Quotations from editorials in Buffalo papers.]

At a meeting of the vestry of St. Paul's, held at the Parish House on Monday, January 5, 1803, the following resolutions, prepared by Mr. Viele, on the death of the senior warden, William H. Walker, were unanimously adopted by a rising vote, and directed to be entered upon the minutes:

MEMORIAL.

William Henry Walker, for many years the senior warden of St. Paul's Church, entered into rest January 4, 1903. From his boyhood, Mr. Walker was a consistent and earnest member of this parish. It was during his early manhood that the first stone edifice of St. Paul's was erected. To this work he gave energy and enthusiasm. With three other young men he formed an organization which was known as the "Junior Vestry." They assisted in raising funds, and in arousing the spirit of the people, and co-operated in many ways in the work.

He later became a vestryman, then junior warden, and finally senior warden, thus spending his entire life of usefulness in the active service of our parish. During this long period he was a faithful worker and a consistent and liberal contributor to all the needs of the church. He was especially interested in the building of the first stone church, in the reconstruction of that beautiful edifice in its present form, after the fire, and in the completion of the buildings of the parish free from debt. He has passed away just as his labors in this direction have been crowned with success. He has left to others this example of devotion to duty as an incentive to the perpetuation of the work so well begun. In the general life of the church, Mr. Walker has long had a large and honorable place. For many years he has served as one of the representatives of this parish in the Annual Council of the Diocese, and for more than thirty years has been honored by the diocese with a place on the Standing Committee, and has also several times been elected by the Diocesan Council as one of its lay deputies to the General Convention.

The vestry part from their leader with a sense of almost irreparable loss. The congregation will long miss his accustomed presence. His long life of duty well done, of consistent loyalty to the church, of broadening charity to his fellows, will ever form one of the blessed memories of old St. Paul's.

At this meeting of January 5th, the rector presented the request of Mrs. Robert Preston Wilson, Philip S. Smith and Charles R. Wilson for permission to place a suitable bronze tablet in St. Paul's Church to the memory of the Hon. James M. Smith. The placing of the tablet was referred to the committee on memorials.

The vestry then adjourned, out of respect to Mr. Walker's memory.

At the vestry meeting of January 12, 1903, the rector presiding, Charles R. Wilson, vestryman, was unanimously elected by the vestry as warden, to serve out the unexpired portion of the late Mr. Walker's term of office. Mr. Wilson became the junior warden of the parish, Mr. Thompson having succeeded Mr. Walker as the senior warden. To fill the vacancy among the vestrymen caused by the election of Mr. Wilson as warden, the vestry thereupon elected E. Howard Hutchinson for Mr. Wilson's unexpired term as vestryman.

John Kimberly Walker was elected clerk of the vestry for the ensuing year. William A. Joyce, the efficient treasurer of the parish for the past ten years, having desired to be relieved from the duties of the office, John M. Provoost was elected treasurer of the parish for the ensuing year.

The thanks of the vestry were voted to the persons who have contributed to the music for the past year.

At the vestry meeting of January 26, 1903, the following resolution of thanks to the retiring treasurer, William A. Joyce, was adopted and ordered spread upon the minutes:

"Resolved, That the vestry of St. Paul's Church, recognizing the valuable services rendered by Mr. William A. Joyce as its treasurer, covering a long period of years; and being deeply sensible of the large measure of his time devoted to the details of that office, and of the fidelity and business ability exercised by him in its administration, now wish to express to him their cordial appreciation of his devotion to the interests of the parish, and thank him for the very able manner in which he has discharged the duties as such treasurer."

At this meeting, also, electric lights were ordered placed in the main tower of the church, the expense to be paid from the bell fund.

In March, 1903, Shelton Square was widened seven feet by the straightening of the line of the adjoining Main Street sidewalk. The stone posts and adjacent raised sidewalk, popularly known as the "Island of Safety," between Main Street and Shelton Square, opposite the head of Church Street (see pages 219, 220), were moved seven feet

towards the east, to bring the curb at this point into line with the westerly curb of Main Street.

The street railway track, which had been the subject of so much controversy, was then laid in Shelton Square, and the first cars passed over it on Monday, April 13th. (See pages 238, 251, 252, 253.)

The collections at St. Paul's on Easter Sunday, April 12, 1903, increased the Endowment Fund by over sixteen hundred dollars. Fifty dollars of this was an addition to the Frank W. Abbott memorial gift.

The deed of the triangles of land given to the church in 1902 (see page 254) was recorded in the Erie County Clerk's office on April 16, 1903, in Liber 956 of Deeds, at page 497.

This record ends April 16, 1903.



THE RESTORED ST. PAUL'S, FROM THE SITE OF THE PRUDENTIAL BUILDING.

The removal of the old dwellings for the erection of the present Prudential Building, southwest corner of Church and Pearl streets, afforded the only opportunity for obtaining a photographic view of St. Paul's from this point.

The Restored St. Paul's.
The Memorials.
The Ivy.
The Chimes of St. Paul's.
The Great Tower and Spire.
The Music, 1817=1903.
Historical Notes, 1817=1903.

Historical Outline, 1817-1903.
The Seal of the Corporation.
First Roman Catholic Mass in Buffalo.
Notes on the Early Rectors.
Extracts from Old Letters.
Major Noah's City.
Accounts and Anecdotes of the Rev. Dr. Shelton.
Early Years of the Church in Buffalo.
The Bank of England and St. Paul's.
Account of the Founding of a Free Church, 1849.
Removal of the Frame Edifice.
The Numbering of the Pearl Street Rectory.
The Wooden Model of the Church, 1850.
Notes on the Sunday School.
St. Paul's Guild (contributed).
Extracts from Minutes of the Building Committee, 1888-1889.

List of the Clergy of St. Paul's, 1817=1903.
List of the Vestry, 1817=1903.
The Architects of St. Paul's.
Subscription Lists.
In Conclusion.

. . . . "The Christian Sanctuary is emphatically the sphere of the Holy Spirit's operation on the hearts and minds of men. . . .

"Here He strives with the sinner — here He dwells with the saint — here He regenerates, sanctifies, governs, comforts, commissions, guides and blesses the ransomed children of men, in the great work of leading them through the trials of earth. . . .

"Such, my brethren, are the characteristics of this Holy Temple, now consecrated to God. A House of Prayer, Praise, Instruction, Vows and Grace. As such we have now set it apart and hallowed it as God's. As such may we ever enter it. As such may it ever be maintained. As such may the Divine Blessing ever rest upon it, and as such may it prove to all who serve and worship in it, the vestibule to conduct to that Higher Temple, not made with hands, eternal in the Heavens." . . .

— *From Bishop DeLancey's
Sermon at the Consecration
of St. Paul's, 1851.*

—"Dear Cross! hold fast thy height in air;
Stand ever wide, blest door!
And ever crowd, ye faithful, there,
High, lowly, rich, and poor!
Sweet bells! ring ever your glad sound,
And let its message be—
Ho! ye that thirst—here Christ is found,
And here His home is free."

—Bishop Core.

The Restored St. Paul's.

THE RESTORED CHURCH WAS OPENED BY BISHOP COXE WITH A SERVICE OF HALLOWING AND RECONCILING, JANUARY 3, 1890. (See pages 182, 183.)

As has been said, the fire of May 10, 1888, destroyed the entire interior of the church, with its columns, roofs, furniture and memorials. The main tower, with the graceful tapering spire, was nearly unharmed, as was the smaller tower, but the upper portions of the walls of the edifice were badly damaged, and had to be rebuilt in many places.

The plans of the architect, Robert W. Gibson of New York (architect of All Saints' Cathedral, Albany), were accepted, Cyrus K. Porter & Son of Buffalo acting as supervising architects. It was thought best to make some changes in the plans of the church, as originally designed and built by the late Richard Upjohn, Sr. The chancel was carried out thirteen feet towards the east, and the beautiful stone entrance porch and vestry room on the Church Street side of the edifice were added, to take the place of the smaller north porch and vestry room of the older edifice. In the old church, the chancel organ was crowded into a small space over the vestry room. In the new church, a much larger organ chamber was formed by using, in addition, the space below, formerly occupied by the old vestry room. The former Church Street, or north, porch, with the room over it, were transformed into the baptistery of the present edifice. Although the chancel was extended thirteen feet on the outside, the gain in length on the inside is about fifteen feet. This was caused partly by changes made in the chancel arch — the jambs of which are now nearly flush with the side walls — and by not "furring out" the inside of the east wall of the chancel with wood as heavily as in the old church. The width of the chancel is also increased by a similar treatment of the inside of the walls, and the gain, both in size and appearance, is very marked. Other important changes were also made which will be noted later.

The general style used in rebuilding the church is in harmony with the Early English Gothic of the twelfth and thirteenth centuries used in the original edifice. Many of the features, however, especially the

great east window, the chancel furniture, pulpit, etc., are quite properly of later date, being in the Decorated Gothic of the thirteenth and fourteenth centuries; while the hammer-beam, open-timbered roof is a fine example of the beautiful roofs of the fourteenth and fifteenth centuries. The blending of the old and new work is skillfully and successfully carried out, and the general effect of the restoration is most harmonious and imposing.*

The Pillars.—The north and south aisles are divided from the body of the nave by tall clustered pillars of brown sandstone, the design being a square central shaft surrounded by four round, engaged columns; the capitals are beautifully carved with foliage having the stiff stem or stalk characteristic of the Early English style. The bases are moulded and much stilted—the plinths being raised to the height of the pew tops. The columns supporting the transept arches are of similar design, but larger, having six round, engaged shafts, which, at the sides, are coupled and separated by fillets. Half-pillars or responds are built into the walls at either end. These stone pillars replace the old wooden pillars, which were destroyed in the fire of 1888, but are two less in number, owing to the greater width of the transept arches in the nave, next to the chancel, in the new plan. (See "*The Nave*," page 267.)

Tall pointed arches of masonry, richly moulded and decorated in gold and colors, spring from the stone pillars.

The Clere-Story.—Above the arches is the *clere-story*, which is one of the most striking and beautiful features of the new building. It has sixteen lancet-pointed windows on either side, in groups of four windows above each bay. The clere-story shows what is known as a double plane of ornament; the arches of the windows in the stone wall, or

* For description of the original frame church, see page 16, and footnote, page 32. For the article published in the "*Gospel Messenger*" in 1851, describing the stone edifice as it was then, see page 68. For a later description of the church, from the "*Church Kalendar*," 1883, see page 141. For accounts of the tower and spire, see pages 108-110, 310, 311 and 314.

outer plane, are of lancet form, while the inner plane of ornament forms a range of pointed trefoiled arches above each window, supported on clustered shafts.

The range of the nave arches is continued by blind arches on both sides of the west bay, which is mostly occupied by the west gallery and main vestibule.

The Nave, 104 feet long inside, including the main vestibule under the west gallery, is divided into five bays or arched divisions. *North and South Transepts* are formed by making the bay on either side next the chancel thirty-four feet wide, twice the width of the other bays, which are about seventeen feet each; the arches spanning the openings into the transepts extend nearly up to the top of the clere-story walls, and the north and south walls of the transepts opposite these arches are carried up in tall pointed gables, whose sharply-pitched roofs intersect that of the body or central division of the nave at right angles. In each of these north and south gables is a circular or wheel window; another of these windows is high up in the west end of the church. The north and south walls of the transepts are flush with those of the north and south aisles of the nave.

The impressiveness of the interior of the church is greatly enhanced by the increased effect of breadth and height given by these wide and lofty transept arches, together with the transept gables and the clere-story. These changes in the old design give the much-desired Cruciform effect to the main edifice, whether viewed from the exterior or interior.

It is a tribute to the skill of Mr. Gibson, the architect, that these successful results were obtained with very slight alterations in the original ground plan of this part of the church as built by Mr. Upjohn. A comparison of the ground plans of the church before the fire and as rebuilt gives but little information of these particular changes, successfully carried out in the superstructure, after the fire of 1888. (See the various illustrations and plans of St. Paul's before and after the fire, in this volume.)

The Side Aisles (north and south) occupy three bays of the nave, and are each fifty-one feet six inches long; adding the transepts gives a length of eighty-five feet six inches.

It should, perhaps, be explained here that the terms *north* and *south aisles* are used, not as referring to the alleys between the pews, commonly called "aisles," but in their architectural meaning, to designate the flat-roofed divisions of the edifice on either side of the central division, or body, of the nave. In the church as rebuilt, these aisles end and the transepts begin at the columns from which spring the western extremities of the lofty transept arches, and above these columns it will be noticed that the flat roofs of the north and south aisles meet the slanting roofs of the transept gables. The body of the nave extends one bay to the west beyond the side aisles; this fifth bay is mostly filled, as stated above, by the main vestibule and west gallery. On each side of the main vestibule are the south—or Erie Street—porch, and the northwest porch leading to Pearl Street. The small rooms over these two porches connect by doorways with the west gallery, and look down into the north and south aisles of the nave through pointed arched openings with oak balustrades, similar to the oak balustrade which extends across the front of the west gallery. This gallery space, formerly occupied as the organ loft, in the western end of the nave, and which, in the old edifice, extended out into the church to afford accommodation for the famous chorus-choir, is now of less depth and has been fitted with pews, which are free. The space under the gallery forms the main vestibule, and is separated from the nave by a handsome screen of oak and glass. Immediately under the balustraded openings mentioned above are deeply-recessed, pointed-arched niches, which in former years, when the church was first built, were doorways through the stone walls at the west end of the north and south aisles, as can be seen in the picture of the ruins of the western end of the church, and the 1851 plan, opposite pages 168, 84. (See also page 69 and note, and pages 100, 101.)

The Lancet Windows, marking the first period of the Early English

style, extend along the south aisle and in the wall of the west bay of the north aisle up to the point where the chapel joins ; there are five of these windows in the south transept, and two in each of the smaller bays.

The north and south aisles are each fifteen feet six inches wide, and the body, or central division of the nave, is thirty feet wide.

The entire inside width of the nave, including the north and south aisles, is, therefore, sixty-one feet and, adding "the chapel," gives a total inside width to the church of ninety feet. The greatest outside length of the edifice is 190 feet, and the greatest outside width is 103 feet, including the buttresses.

There are four principal *entrances* to the church: two on Pearl Street, one on Erie Street, and one on Church Street, the latter being through the handsome stone north porch, erected since the fire. This porch has a floor of marble mosaic, and contains two large traceried windows filled with stained glass—one opening onto Church Street, and the other, immediately opposite, lighting the baptistery. The ceiling is of paneled wood. The doorway leading from this porch into the chapel was, in the old church, a window, in front of which the font was placed. Under this porch is a broad entrance, also built since the fire, leading from Church Street to the crypt and choir-rooms. The main entrance to the Sunday School room in the basement is on the Pearl Street side, and to the left of this is another entrance, which now leads to the furnaces, but which, in former years, was the doorway to the receiving vault.

The main entrances on Pearl Street, to the west end of the nave, are especially massive, the stone steps leading from the west porch and the northwest porch curving towards each other to meet at the broad stone platform at the Pearl Street gate. The steps and platforms were not injured in the fire of 1888, but the fine arched west porch, with its stone-vaulted ceiling, was badly damaged and had to be largely rebuilt. In the north wall of this western porch is a narrow lancet window filled with stained glass. The original glass in this window, which

was unfortunately destroyed in the fire of 1888, was placed there by Dr. Shelton, as a memorial to his personal friend, the Rev. Thomas Bowdler of Brompton, London, a much-loved clergyman of the Church of England, a prebendary of St. Paul's Cathedral, London, and a generous contributor to the fund for the erection of this porch. (Page 431.) The original window was put in place about the year 1856, and was inscribed with the name of the Rev. Mr. Bowdler, who died in 1855.

Above the gable of the west porch is the *flying buttress*, which, although just under the "fire mark" on the main tower, was fortunately not injured by the flames. It springs from the corner buttress of the porch to the main tower, and, according to tradition, was inserted in the original design by the architect, Mr. Upjohn, at the request of Dr. Shelton. It was not in the preliminary design. (See page 314.)

The south, or Erie Street, porch, and the northwest porch leading to Pearl Street, are interesting as examples of the ancient two-story stone porches which are occasionally met with in the old churches of England, where the room over the porch was used for the safe-keeping of records, books, wills and other valuables. In the older edifice, the original Church Street porch, which has now been transformed into the baptistery, was also a two-story porch. In 1879, in the early days of the vested choir, the second story of the Church Street porch was fitted up for the keeping of the choir vestments. From the Erie Street, or south, porch a stairway leads up, through the small room over the porch, to the west gallery, formerly the loft for the great organ and chorus-choir. Under this stairway is another, leading down to the Sunday School room in the basement; and at the west end of the porch a door opens through the massive stone wall into the tower room, from which leads the winding stairway to the belfry of the great tower and to the lofty spire above. In the tower room is a large oak cabinet, fitted with folding racks, for the preservation of the embroidered altar cloths of the church. This cabinet was given by Miss Amelia Stevenson, who has also executed much of the elaborate and artistic needlework on the altar cloths and linen.

There is a private entrance for the clergy directly from Church Street into the beautiful little *Vestry Room*, which has been built since the fire and which adjoins the new north porch. This room is 12 x 16 feet in size, and the walls are paneled seven feet high with antique oak, as is also the ceiling. It is lighted by a bay window of Gothic design, filled with stained glass. Doorways open from this room into the chancel, and into a winding passage behind the organ leading to the church through the baptistery.

All the main entrance doors of the church are double, of heavy, paneled oak, and are all hung to swing outward.

The Roof of the body of the nave, modeled after the beautiful hammer-beam roofs of the fourteenth and fifteenth centuries, is an open-timbered one of fine design, the spandrels filled with geometrical pierced work. It is of spruce, stained and finished to match the oak wood-work. Spruce, from its strength, and greater lightness than oak, is particularly suitable and much used for work of this kind. The pendant posts which, with the curved hammer-braces, form the triangular supports under the hammer-beams, are carried on slender vaulting shafts, rising from corbels between the springings of the arches of the nave, excepting over the points of the transept arches, where the hammer-beams rest directly upon corbels of carved stone, above the apex of the arches. The ends of the hammer-beams bear the carved and gilded figures of angels, with outstretched wings.

The roof is sharply pitched, and is divided into six bays or sections, which are ceiled with narrow, matched boards, and paneled in large squares by the heavy longitudinal beams and light moulded cross-ribs. At the top of the walls, between the hammer-beams, is a broad band of wooden panel-work, forming a cornice or frieze, and covering the open space behind. The spandrels of the lofty transept arches are decorated with symbols of the four evangelists, in colored fresco work. The spandrels of the arches opening from the body of the nave into the side aisles, on either side, are decorated with medallion heads of the Twelve Apostles, finely executed in colors. Above

the lofty chancel arch is a fine fresco representing a group of angels in adoration. The spandrels of the blind arches in the west bay of the nave are decorated with symbolic designs.

The roofs of the side aisles are flat, and are ceiled with narrow matched boards, in antique oak finish, divided into square panels by light moulded ribs or beams.

Supporting the roofs of the north and south aisles, at right angles to the body of the nave, are pointed arches of wood, the spandrels of which are filled with pierced timber work in geometrical design. In the north aisle, these wooden arches spring from the stone pillars of the nave and chapel. In the south aisle, they spring from the stone pillars of the nave and from carved corbels in the outer wall. They are also placed against the walls at the ends of each aisle.

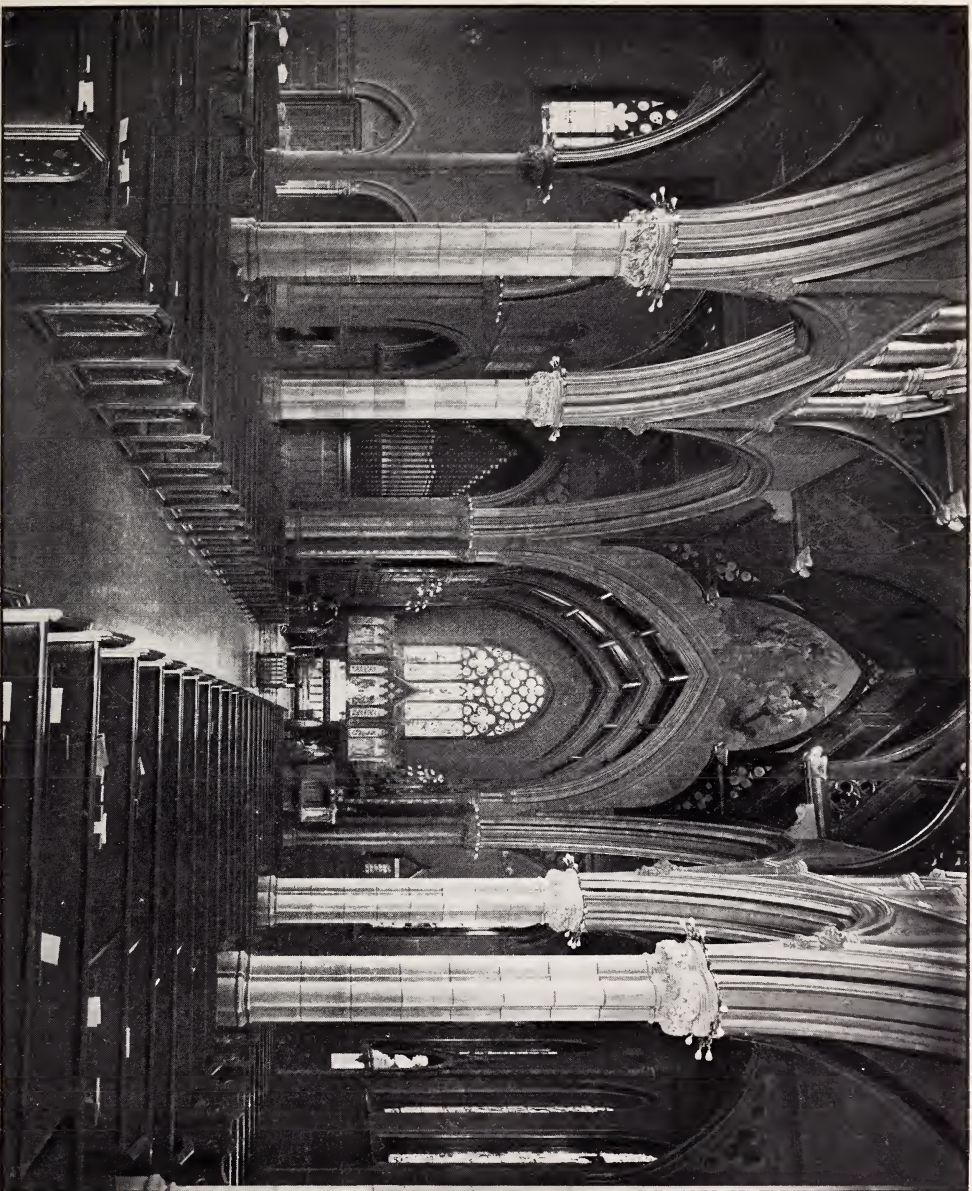
The roofs of the transepts are in antique oak finish, ceiled with narrow matched boards; the spaces between the heavy timbers are divided by light moulded ribs, or beams, into square panels placed diagonally.

The inside of the outer wall of the south aisle is divided into large panels placed opposite to the pillars of the nave and ornamented with nook shafts. Across the top of each panel runs a corbel table supporting the timbers of the roof of the south aisle.

In the center of the south wall of the south transept is a gabled niche, ornamented with crockets and finial, containing the marble bust of the late Sheldon Thompson. (See page 292.)

The width of the middle alley, or "aisle," between the pews, in the body of the nave, is seven feet six inches, and that of the alleys of the north and south aisles is four feet eight inches.

"*The Chapel*," an extensive addition to the main edifice on the north side, is fifty feet long inside, from east to west, and twenty-eight feet six inches deep. It is connected with the main body of the church by three lofty arches of masonry, the easterly one of which opens into the westerly half of the north transept, and the other two into the north aisle.



THE RESTORED ST. PAUL'S.

Interior, looking east from the main vestibule. (See pages 265 to 298.)

This range of arches is continued one bay towards the east by the archway between the baptistery and the north transept, and one bay towards the west beyond the open arches by an arched panel in the wall of the north aisle.

The arches spring from brown sandstone clustered pillars of the same height as those on either side of the body of the nave, but more slender. These pillars are about seventeen feet apart and are placed opposite the corresponding pillars of the nave, and carry also some of the wooden arches and pierced work which support the roof of the north aisle. The seats in "the chapel" face south, being at right angles with the pews in the body of the church, and rise towards the north in three gradations of four inches each. In the east and west ends of "the chapel," high in the wall, are large stained-glass windows. Under the western one of these is a window which is interesting as representing one of the first forms of Early English "plate" tracery—pierced through a plate of stone—which in the later forms of Gothic architecture developed into the elaborate and delicate "bar" tracery.

In the gable, formed in the center of the north side of "the chapel," is a window in the shape of a spherical triangle, filled with stained glass, immediately above the beautiful window which is a memorial to the late Mrs. Shelton. (See page 295.) On each side of this last-named window are two tall lancet windows, similar to those in the body of the church.

The roof of "the chapel" is an open timbered one of similar design to that in the nave, but on a smaller scale, and is broken in the center by a north gable. In the east wall of "the chapel" is the entrance door from the Church Street, or north, porch, and to the north of this door is the broad stairway leading down to the choir-rooms and the Sunday School room and chapel in the basement or crypt.

In 1851, when the church was first used, "the chapel" was divided into a lower floor and a gallery. The portion below the gallery was separated from the body of the church by a glass partition, while the

gallery filled the entire upper portion, and opened into the nave by three arches, similar in size to the present arches. The seats in this gallery faced south, towards the body of the church, and were at right angles to it, rising on a slant toward the north wall of the chapel. In the room under the gallery, the pews faced towards the east. In 1856, the glass partition between the lower floor of "the chapel" and the body of the church was taken down, and in 1857, the gallery above was removed, with Mr. Upjohn's approval. (See page 84.) The peeling off of the plaster in the fire of 1888 revealed the floor line of this old gallery. (See page 70 and note; also photograph of ruins facing page 166.) In 1867, at Mr. Upjohn's suggestion, all those pews in "the chapel" north of its south aisle were changed to face south. After the fire, this aisle was moved south to the pillars, and all the chapel pews now face south. This portion of the church has always been appropriately known by the old name, although its use as a separate chapel has long been discontinued. The term is also in harmony with its architectural design, which is that of a side, or attached, chapel, and not a transept. In Mr. Upjohn's preliminary design, the chapel was only one-half the height finally adopted. (See page 314.)

The Baptistry is at the north end of the north transept, and opens into it through a large moulded archway, which is a continuation of the range of arches between the main edifice and "the chapel." At the west end of the baptistry a smaller archway leads into "the chapel"; in the old church, this opening was the doorway from the Church Street porch. The baptistry occupies the space formerly filled by the old Church Street porch and the room over it, before the fire. The large, traceried, stained-glass window immediately back of the font in the present baptistry fills the space once occupied by the outer doorway of the old porch.

The baptistry is a large alcove, containing the handsome brown sandstone font, which was given to the church by William D. Collingwood. (See pages 181, 288, 394.) The walls are decorated in colors with symbolic designs; around the top is a frieze with the words:

"Be baptized, every one of you, in the Name of Jesus Christ."

A door in the east wall of the baptistery leads into the vestry room through a winding passage, and also to the circular stairway of the small tower. In the north wall is the traceried window, spoken of above, looking into the north porch, and also four smaller windows.

In the frame church the font was near the chancel rail. When the stone church was consecrated in 1851 this old font stood at the east end of the nave immediately in front of the chancel, and a little to the north of the line of the center alley or "aisle." It was placed on the floor of the nave just in front, or west, of the position occupied in the restored church by the present brass lectern. (See pages 59, 70.) When the interior of the church was decorated and the chancel refurnished in 1867, the font, at Mr. Upjohn's suggestion, was removed to a platform at the east end of the chapel, in front of the window which has now become the entrance from the chapel to the new north, or Church Street, porch.

This old font of white marble was destroyed in the fire of 1888. The various positions of the font are shown in the plans and illustrations opposite pages 34, 84, 138, 154, 250, 272.

The Chancel.—The chancel is divided into the *Choir* and *Sanctuary*, and opens into the nave through a lofty, pointed arch, deeply recessed and moulded. The mouldings of the inner rim of the chancel arch are carried upon small, corbelled shafts, and the outer mouldings rest upon small shafts, which, in turn, rest upon slender nook-shafts recessed into the angles of the flat, pilaster-like jambs of the archway, which project only five inches beyond the side walls of the chancel. In this way the space between the jambs of the arch is made about four feet wider than in the chancel archway of the old church. The new arch is also considerably higher than the former one.

The Choir is raised three steps above the body of the church, the steps being of red and white mottled Champlain marble. The marble mosaic floor between the choir stalls is in a geometrical design of three large quatrefoils, with borders of oak leaves and acorns; and across the entire front of the choir, at the head of the steps, is a banded arabesque design of passion-flowers. At the foot of the sanctuary step

the mosaic flooring is in a design of Greek crosses in dull red on a white ground, with borders of oak leaves and acorns.

The Sacrarium or Sanctuary, to the east of the choir, is raised above it one step, and is separated from it by an altar rail of brown Scotch sandstone, supported by eighteen Gothic shafts, arranged in six groups of three each; the rail is surmounted by a coping of Champlain marble. This altar rail was a part of the gift of the Shelton Society in memory of Dr. Shelton. The floor of the sanctuary, also of marble mosaic, is a beautiful design of the vine and grapes; directly in front of the altar a quatrefoil is formed with symbols of the four Evangelists surrounding a Greek cross. The flooring of the entire chancel is of marble mosaic, laid in cement. It was made in Paris, and is said to consist of 324,000 tiny colored cubes. It was laid by Burke & Company of New York and Chicago.

The inner roof of the chancel is a cylindrical-pointed vault of wood, ceiled with narrow matched boards, paneled in squares, and divided into three bays or sections by broad transverse arches of masonry with moulded edges, which are carried on corbels and nook-shafts, the soffit of the arch being decorated with colored fresco-work. The use of arches of masonry to support a vaulted wooden ceiling,—of which the chancel roof is an example,—is, although unusual, more frequent in mediæval Gothic work than is generally supposed.

A broad wall frieze, under the ceiling, surrounds the entire chancel, decorated with frescoed figures of angels. The chancel is twenty-five feet wide and forty-one feet deep; twelve feet of this depth being occupied by the sanctuary at the eastern end, inside of the altar rail, and twenty-nine feet by the choir. A door from the north side of the choir leads into the vestry room.

The organ, which is a three-manual instrument made by E. & G. G. Hook & Hastings of Boston, is placed in the organ chamber immediately to the north of the chancel. It is cased in antique oak to match the chancel furniture. There is a swinging choir-stall doorway to the organist's seat, which is directly behind the choir

stalls. The lofty arched openings from the organ chamber into the chancel, and into the transept at the end of the north aisle, are filled with speaking pipes, handsomely decorated in colors and gold.

The sanctuary is approached from the choir by one step, and the altar is raised three steps above the floor of the sanctuary, all of the steps being of mottled Champlain marble.

The fireproof features of the new edifice are the concrete floor, which is laid on brick arches supported by steel beams resting on stone piers, and the lathing, which is of corrugated iron.

The aisles and aisle spaces are floored with end-wood mosaic, made in Rochester, N. Y., composed of small blocks of variegated ash, with a border of darker wood, set on end, and joined by leaden tongues, the wood being highly polished and showing much beauty of grain and coloring.

The wall decorations are by Edward J. N. Stent of New York ; the dado is of blocked maroon, with a border of peacock blue and gold, above which is the terra-cotta tinted wall. Medallions and symbolic designs are painted at intervals on the walls, and the full, rich colors, with the light from the stained-glass windows, produce a very beautiful effect. With the exception of the memorial windows, which are described elsewhere, the stained glass of the church was furnished by J. & R. Lamb of New York.

The church is lighted by incandescent electric lights — clusters of lights with their pear-shaped globes encircling the capitals of the stone pillars ; in the chancel are convoluted clusters of lights on either side, resembling bunches of most brilliant fruit.

The edifice is heated by three hot-air furnaces. The pews and all the woodwork of the church are of antique oak. The pew ends are slightly pointed, and are moulded on the tops and sides. They are handsomely paneled, the design being a pointed arch, in the head of which is a large quatrefoil, bearing in the center a small metal plate with the number of the pew. Below are two small sub-arches resting

on semi-detached shafts. The fronts of the pews facing the chancel, and in the aisle passages, and also those in "the chapel" facing the main church, are panelled in an arcaded repetition of the design used for the pew ends.

In 1876, in January and February, the Sunday School room in the basement of the church was renovated and refitted, and an altar and platform were built against the north wall. (See page 118.)

Further alterations and improvements were completed in 1883. (See pages 134, 359.)

This part of the church is sometimes spoken of as the "crypt chapel." The altar is now placed against the east wall. The reading-desk, of carved black walnut, and the heavy walnut seats at either side formed at one time part of the chancel furniture of the church. They were in the "crypt chapel" at the time of the fire, and were not destroyed, and thus form a link between the old church and the present one. The altar rail in this chapel is similar to that in the old church. After the fire, enough of the original altar rail of the church was found to make one small section; the remainder of the rail is modern and was made similar to the section saved. The spiral uprights of gilded metal supporting the rail were nearly all taken from the old chancel after the fire; most of them were damaged and had to be restored in part, and one or two of them are new, and made to match the others. Near the altar rail is a black walnut font, placed there in 1884 in memory of Mrs. Shelton; this also passed through the fire unharmed.

(See *Memorials*, page 296.)

The Memorials.

The chancel, with its altar, reredos and windows, is designed as a memorial of the Rev. Dr. William Shelton, and of his long and faithful ministry in St. Paul's. (See page 183.)

A black and white photograph of the interior of a Gothic cathedral, showing the nave with high vaulted ceilings, pointed arches, and a central aisle leading towards the altar area. The image is oriented horizontally on the page.

A black and white photograph of the interior of a Gothic cathedral, showing the nave with high vaulted ceilings, pointed arches, and a series of columns. The perspective is looking down the length of the church, towards the altar area.

A black and white photograph of the interior of a Gothic cathedral, showing the nave with high vaulted ceilings, pointed arches, and a central aisle leading towards the altar area. The image is oriented horizontally on the page.

The altar and the reredos were the gift to the church, in 1889, of Mrs. Agnes Ethel Tracy, widow of Francis W. Tracy who died April 15, 1886. They were designed by Robert W. Gibson, the architect. (See page 395.)

The Altar is of Mexican onyx from the quarry of *La Sorpresa*, the quality of the onyx used being of unusual beauty. The work was executed in Buffalo by Lautz & Company. The front is an arcaded design of seven trefoil arches, supported on circular semi-detached shafts, with carved capitals; very little other carving is employed, the beauty of the whole being due to the exquisite finish and delicate coloring and markings of the material used, and the severely simple lines. The retable, formed of plain slabs of onyx and extending across the altar, is fifteen inches high and nine and one-half inches deep, with a back-piece twelve inches high. Above the center of the retable is a second step,—or gradation,—also of onyx, fifteen inches high, and two feet nine inches long, with a deep moulded edge. This forms the platform upon which stands the altar cross.

The Altar Cross is of elaborately-wrought polished brass. In the center is a quartrefoil containing a bas-relief representation of the Agnus Dei, and upon each of the arms are similar quartrefoils, bearing symbols of the Four Evangelists. Three of these quartrefoils form the terminations of the three upper arms of the cross. The fourth, upon the lower arm, is placed slightly farther away from the center than the others, and the arm itself extends beyond the quartrefoil and rises from a moulded pedestal of brass. Upon each arm is the word "Holy." The whole is supported as a "Calvary Cross" upon three brass steps, typifying Faith, Hope and Charity. The brass base, seven inches deep, below these steps was added after the fire to raise the cross sufficiently to correspond with the present reredos. The entire height, including the steps and extra base, is five feet six inches. The cross was made in England and was placed on the altar of the church about the year 1878. It was the gift of Mrs. Gertrude Squire Talcott and Miss Tillinghast, now Mrs. Peter P. Burtis. This cross was on

the altar at the time the church was burned, in 1888. It was melted from its base by the heat, and fell between the ruined altar and the stone wall, thus being preserved from entire destruction. When found, after the ruins had cooled, it was carried to the Guild House, and later was renovated and restored to its present condition by Miss Agnes Squier.

The Reredos is of brown Scotch sandstone, and extends the full width across the end of the chancel, against the wall under the large east window.

The upper part is divided into three sections in arcaded design. In the center rises a pediment, under which is a broad panel filled with finely-executed glass mosaic work in colors on a gold ground, representing angels in adoration on either side of the cross, which appears in a burst of glory.

The trefoil arch-heads above the figures, and the three quatrefoils immediately under the pediment, are filled with mosaic in conventionalized lily patterns. The narrow mosaic panels on either side of this center panel represent a vine, and the trefoil tops are filled with designs of the lily. The two side sections of the reredos are similar in design, and are each divided into a broad center panel with two narrow side panels; in the center of each are angel figures adoring, and on either side are designs of pomegranates, emblems of immortality; immediately above is a narrow frieze of lilies running across the three panels; the trefoil points above the frieze are filled with flower forms. At the bottom of all the panels, across the entire width of the reredos, runs a narrow band of arabesque design.

The different panels of the reredos are separated from each other by slender, semi-detached shafts with carved capitals, supporting narrow, pointed trefoil-headed, arches, all carved of the sandstone. These narrow trefoil arches extend across the entire upper part of the reredos, terminating in carved pendants where the shafts are omitted to form the broader panels. The panel under the center pediment is

slightly recessed, the slender stone shafts on each side are coupled, and the open stone work above, under the pediment, is especially elaborate, a pointed cinquefoil arch with fleur-de-lis cusplings being superimposed upon a tracery of three quatrefoils, while below these are three narrow, pointed trefoil arches. A broad panel for the mosaic work underneath is formed by omitting in the design the two narrow center shafts of stone and putting carved pendants in their places, thus throwing the three narrow panels into one broad panel. In the two side sections of the reredos, broad panels for the mosaic are formed by throwing two of the narrow panels into one, in a similar manner.

The center pediment is surmounted by a finial, and up each side of the pediment are square-leaf crockets carved in stone. These are continued horizontally as a cresting along the top of the cornice of the entire reredos.

At each end of the reredos, and separating the middle and side sections, are buttresses of stone work, with gabled heads, surmounted by tall crocketed pinnacles elaborately carved. The faces of these buttresses have narrow sunken panels with trefoil heads springing from long slender shafts.

Immediately under the arcade work and mosaic panels of the reredos, and separated by a moulded string-course of stone (which intersects with the onyx shelf upon which the brass altar cross stands), is a plain band of stone work running across the reredos, on each side of the altar, opposite to the second step of the retable, bearing the carved inscription :

“Glory be to Thee O Lord Most High,”

in old English letters, inlaid in gold ; below this text, and joining the retable on either side of the altar, is a banded design of pointed trefoils, seven on each side, carved in low relief in the stone, representing vines, flower and leaf forms. Below this, on the south side of

the altar, is the inscription, cut in the stone of the reredos, and inlaid in gold:

“REV. WM. SHELTON, D. D.
BORN SEPTEMBER 11TH, 1798.
ORDERED DEACON, 1823.
ORDAINED PRIEST, 1826.
RECTOR OF THIS CHURCH FROM 1829.
DIED OCTOBER 11, 1883.
MAY LIGHT PERPETUAL SHINE UPON HIM. AMEN.”

And opposite, to the north of the altar, is the inscription :

“TO THE GLORY OF GOD, AND IN MEMORY OF
REV. WILLIAM SHELTON, D. D.,
AND OF HIS LIFE-LONG FRIENDSHIP TO THE FAMILY OF
MY HUSBAND, FRANCIS W. TRACY,
THIS ALTAR IS ERECTED BY AGNES E. TRACY.”

At the bottom of the reredos, on either side of the altar, is a deep moulded base.

The glass mosaic work of the reredos was executed abroad, and was furnished and put in place by Burke & Company of New York and Chicago, and the stone work was furnished by W. D. Collingwood of Buffalo.

The entire mosaic work of the reredos is of great beauty and high artistic merit, the faces of the kneeling angel figures being especially fine. The work is all in delicate colors on a dull gold ground, and, being made of tiny cubes of glass fitted together, has a peculiar luminous appearance, which is rendered more striking and beautiful by the dull brown of the stone work surrounding and framing it.

The large *East Window*, which in the old church was a lancet-triplet, is now in the enlarged chancel a single, broad, pointed-arched opening with geometric stone tracery. The stained glass in this window, which is also a memorial to the Reverend Dr. Shelton, was

designed and made by Holliday & Company of London, and cost about \$3,000. The glass is rich in color and the design is elaborate and beautiful and well suited to the intricate stone work of the tracery. The upper part of the stone tracery forms four quatrefoils enclosed in a circle, with stained glass in symbols of the Four Evangelists; and angel faces and figures interwoven with flower forms fill in the smaller spaces of the stone work. Below this, the window is divided by the tracery, into five long, pointed-arched panels, the design representing the Ascension, the figure of Our Lord being in the center panel. This panel is taller than the side panels and has a cinquefoil head, in which is the descending Dove, and the text from St. John, xvi., 7: "If I go not away, the Comforter will not come unto you." In the upper part of the side panels are the adoring figures of angels, and the trefoil heads of these panels are filled with flower forms. In the two quatrefoils of the tracery, immediately above the side panels, are angel figures. Below, grouped across the base of the entire window, and filling the lower part of the five panels, are the figures of the Blessed Virgin and the Eleven Apostles in attitudes of wonder and adoration. The representation of the Virgin Mother, which is especially lovely, is in the center one of the lower five panels, immediately below the figure of Our Lord. It is almost hidden by the pediment of the reredos. The robes are in rich, subdued tones, and the coloring of the entire window is most beautiful and harmonious.

Worked into the design across the window are the words, from Acts i., 9:

"While they beheld, He was taken up and a cloud received Him out of their sight."

On the slanting sill of the window, immediately below the glass, are two brass tablets, one on either side of the pediment of the reredos. They are inscribed as follows:

✠ IN MEMORY OF ✠
REV. WILLIAM SHELTON, D. D.

✠ THIS WINDOW IS ✠
ERECTED BY LOVING FRIENDS.

Owing partly to their slanting position and partly to the glow of light from the window, these tablets, although in plain sight, would hardly be noticed from the floor of the chancel or church.

This window replaces the original Shelton Memorial East Window, which, in the old church, was a lancet-triplet, a tall center lancet between two smaller ones, and which was paid for by the voluntary contributions of the many friends of Dr. Shelton, and put in place in 1887, being unveiled at Easter in that year. The window is described on page 156, and is shown in one of the illustrations in this volume.

This original window was destroyed with the church in the fire of 1888, and the present window was paid for with the insurance money received.

The Chancel Furniture is all of antique oak, and designed by the architect, Mr. Gibson. The rows of stalls on either side of the chancel, against the north and south walls, have elaborately carved canopies, or tabernacles, the fronts of which are pointed cinquefoil arches, flanked by pendants, with finely carved lofty pinnacles above; the canopies are supported by slender Gothic shafts, and the backs of the stalls are filled with fluted panel-work, in a design giving the idea of an open book. The woodwork which frames these panels forms a double row of plain crosses; the upper row, under the canopies, are Greek, and the lower row are of the Latin form. In front of the stalls, on either side, are the seats and prayer-desks for the vested choir, which are finished with handsomely paneled, high-pointed ends, terminating in carved poppy-heads. The fronts of the prayer-desks facing the aisle of the chancel are made in an arcaded design of open-work trefoil arches, resting on small Gothic shafts. The seats face each other on either side of the aisle of the chancel, and rise slightly towards the walls.

The Sedilia, or seats, in the sanctuary are of similar design, with paneled and high-pointed ends, terminating in carved poppy-heads.

The Bishop's Chair is similar to the stalls, but more elaborate in design, the gabled canopy being supported upon slender, clustered shafts at each of the four corners, and having single shafts between these upon each side. At each corner of the canopy are slender pinnacles, and the front and side gables are ornamented with crockets and finials. In front of the chair and connected with it is a prayer-desk, handsomely carved, the front being in an arcaded design of trefoil arches. The chair is placed against the wall upon the south side of the choir portion of the chancel, between the stalls and the altar rail. This position — while perhaps according to usage in the great choirs of some of the English cathedrals, in which the congregation occupy seats during the service — is a somewhat secluded one here in St. Paul's, where the conditions are different. In the church before the fire the bishop's chair was placed against the north side of the chancel arch, and faced the nave diagonally. (See illustrations opposite pages 154, 156.)

The Credence Table is of brown Scotch sandstone beautifully carved, and stands against the south wall of the sanctuary. The gabled canopy is crocketed and topped with a finial, and flanked on either side with crocketed pinnacles, and the line of the coping terminates in foliated carvings. The cinquefoil arch under the gable is enriched with foliated cusps, and springs from small circular shafts. Half-way down, in the niche, a plain stone shelf is placed. The bottom of the niche is moulded and projects in a half-circle, and the rounded, bowl-shaped surface below is richly carved in relief with representations of the symbolic wheat and grapes. This rests upon a cluster of three small, semi-detached shafts, and angle-shafts ornament the lower corners of the table on either side. Although the rounded portion is not hollowed out as a basin, but is used as a simple shelf for the temporary reception of the sacramental vessels, the credence table is otherwise of the same general design as the ancient *piscinæ* or water-drains, which, in the mediæval churches, were used by the priests for the rinsing of the sacred vessels, the bowl being drilled at the bottom and a small channel or drain for the water formed through the stone-

work of the wall to the outside of the church. The credence table was the gift to the church of Mrs. Josephine B. Dickson, and was designed by the architect, Mr. Gibson.

The Pulpit is of brown Scotch sandstone ; it is placed in the nave, immediately in front of the south wall of the chancel, from which it is reached by a winding flight of four stone steps.

The upper portion is a slightly elongated octagon in shape, the longer side being placed towards the nave ; three sides of the octagon, at the back of the pulpit, are omitted — one at the junction with the wall of the church, and two to form the entrance from the chancel. It springs, by a series of corbel mouldings, from a stem formed of clustered shafts, semi-detached, with richly-carved capitals and moulded bases, and alternating large and small around an octagonal center-block. The clustered shafts rest upon a stone plinth. The five sides of the upper portion of the pulpit are beautifully ornamented with cinquefoil-headed panels, ogee-pointed, and deeply carved in the stone, and moulded. The spandrels above the cinquefoils are filled with finely-carved flower, fruit and leaf forms. The front, or center panel of the five, is slightly broader than the others, and is more elaborately ornamented, two narrow trefoil-headed panels ending in finials being introduced on either side of the cinquefoil panel. All of the panel work is very deeply recessed. At the outer angles of the octagon are semi-detached circular shafts with carved capitals in floriated forms, and with moulded bases. The hollow cornice moulding under the broad stone coping of the pulpit is enriched by leaf carvings placed at intervals. The flower and fruit carvings of the pulpit are treated in the naturalistic manner, characteristic of the Decorated period of Gothic, and the entire work is very admirably executed, from the designs of Mr. Gibson.

Around the pulpit, carved in relief upon the beveled top of the base moulding under the panels, is the inscription :

“In Loving Memory of Rev. William Shelton, D. D.,
† A. D., 1889.” †

At the front of the pulpit, just above the floor, on the plinth, is carved :

“ERECTED BY THE SHELTON SOCIETY.”

The pulpit, together with the brass sermon-rest thereon, and also the altar rail, which is of Scotch sandstone, capped with Champlain marble, and corresponds in design with the pulpit, were the gift of the “Shelton Society,”—an organization of the younger women of the parish.

The Eagle Lectern, of polished antique brass, is seven feet high, and stands in front of the chancel, on the north side, on a base six inches high, of the red and white Champlain marble,—this base being an extension of the first of the three steps leading from the floor of the church into the chancel. The reader stands upon a platform, also of the Champlain marble, two steps above the level of the chancel floor, and five steps above the floor of the nave.

The moulded metal base of the lectern is cruciform. From the center of the cross a large central shaft rises, octagonal in shape and richly moulded and paneled. From each of the four arms of the cruciform base,—which are ornamented with floriated scrolls,—moulded octagonal buttresses rise, surmounted by crocketed finials. Connecting the buttresses with the central shaft are four medallion panels, each in the form of a floriated square, bearing symbols of the Four Evangelists. Above these panels—like flying buttresses—ornamental scroll-work connects the four buttresses with the central shaft. Surrounding the central shaft, above the scroll-work, is an arcade of eight trefoiled niches, the arches resting on moulded shafts. Above this is a band of quatrefoils, surmounted by the foliated, octagonal cap, bearing a crown formed of an interlacing design of crosses and fleurs-de-lis, in which rests the large globe representing the world. Upon this the eagle stands, with outstretched wings and uplifted head, as if ready for flight.

Encircling the globe is the inscription :

“✠ IN MEMORIAM ✠
CHARLES WORTHINGTON EVANS,
BORN, MARCH 13, 1812,
DIED, FEBRUARY 8, 1889.
FOR TWENTY-FIVE YEARS ONE OF THE WARDENS OF THIS PARISH.”

The lectern was designed and made by J. & R. Lamb, of New York City, and is a memorial to the late Charles W. Evans, the gift to the church of his wife and daughters. (See pages 172, 181.) “The eagle, because of its lofty heavenward flight, is the symbol of inspiration, and its position upon the globe and its outspread wings remind us how the Word of God is to be carried into all the world.”

The Font, of brown Scotch sandstone, is a quatrefoil bowl, resting upon a square, which is surrounded by eight circular stone shafts, with carved capitals and moulded bases. Each face of the square bears a sunken quatrefoil panel. The whole stands upon an octagonal base, and was designed by the architect, Mr. Gibson.

It is the gift to the church of William D. Collingwood, and stands in the baptistery, being approached by two stone steps placed at the back. (See pages 274, 394.)

The inscription, carved in raised letters on the stone, is near the top of the bowl: “In the name of the Father and of the Son and of the Holy Ghost. Amen.” The bowl has a heavy brass-mounted oaken cover, quatrefoil in shape.

The Ewer is of polished, engraved brass, and is inscribed:

“The gift of those baptized in St. Paul's Church.” Below are the words: “Water to the mystical washing away of sin.”

The Litany Desk, at the head of the main aisle, is of antique oak, elaborately and beautifully carved; the pointed end pieces have finials and doubled crockets. At each corner of the desk, on the chancel side, is the carved figure of an angel, eighteen inches high, standing under a Gothic canopy, and between the two figures is an open arcade

of narrow, pointed trefoils resting on slender shafts. The desk was the gift to the church of Charles A. Gould, at the time of the restoration (see page 181.) "The solemn service of the Litany has been said from very early times from the Litany-desk, placed at the head of the nave, before the entrance to the chancel. . . . 'Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord.' Joel ii., 17. Our Litany, retaining the same words of supplication, is said, in allusion to this, in the midst of the church."

On the desk is a book of the Litany, bound in full red turkey morocco, with a plain brass cross on the front cover, and "St. Paul's Church" in gold letters. On the reverse is the inscription: "Thank Offering, Easter, 1890."

The Communion Service of the church consists of a large silver flagon, a large and a small paten, and two chalices. To these have been added lately two cruets of glass and silver.

The older pieces are of heavy silver, of graceful design, and, with the exception of narrow ornamental borders, the surfaces are plain and polished, the inside of the vessels showing the tool marks of the workers. The lid of the flagon is topped with an acorn. Upon the flagon and upon the smaller paten the following inscription is engraved:

"PRESENTED BY
THE EPISCOPAL FEMALE SOCIETY
TO
ST. PAUL'S CHURCH,
BUFFALO, N. Y.,
1825."

Upon each of the two chalices is engraved:

"Presented to St. Paul's Church, Buffalo,
by the Female Episcopal Society, 1826."

The larger paten is similar in design to the smaller one, but bears no inscription. It was doubtless purchased later, as it became needed in the growth of the parish.

The society mentioned in the inscriptions may have been a local organization, or, perhaps, a New York or a Philadelphia society, formed for the purpose of supplying necessary articles to young and struggling churches, as St. Paul's was in 1825 and 1826. In spite of much investigation, no record has, however, been found of the society.

The two cruets are alike in design, and are of glass mounted in silver, the covers each bearing a small Greek cross. On one is inscribed :

‘ ST. PAUL’S CHURCH.
PRESENTED BY THE SUNDAY SCHOOL,
EASTER, 1891.”

Upon the other cruet is engraved :

“ ST. PAUL’S CHURCH.
PRESENTED BY THE LADIES,
EASTER, 1891.”

The Communion Service escaped the fire of 1888, being at the time in the safe at the Guild House.

The Processional Cross is the gift of Dr. and Mrs. Matthew D. Mann, in memory of their daughter Helen. It is of richly-wrought polished brass, and is a Latin cross with quartrefoiled ends, bearing symbols of the Four Evangelists ; in the center is a representation of the Agnus Dei. The cross is mounted on an oaken staff, and when not in use rests in brass sockets placed to receive it, upon the east end of one of the choir desks. It was first used at Easter, 1890, as was also a memorial altar cloth, presented by Miss Stevenson.

The inscription reads :

“ ✚ TO THE GLORY OF GOD AND IN LOVING MEMORY OF HELEN MANN,
SEP’ 12, 1870, ✚ SEP’ 3, 1887 ✚ ”

Altar Vases.— On either side of the cross, on the altar, are large brass vases, which were presented to the church by the women of what was formerly called the “ecclesiastical committee.”

The brass *Book-Rest* for the altar is ornamented with pierced work and an engraved panel representing the pelican and her young—a

symbol of the Atonement. It was presented by Mrs. John W. Brown, wife of the former rector of the church, as a thank offering for recovery from a severe illness. The inscription is : " In the Name of the Father, the Son and the Holy Ghost. Amen." "St. Paul's Cathedral Church." On the under side is inscribed : "A Thank Offering, A. D. 1888. A. G. B."

The Alms Basin is a memorial of the late Mrs. John Pease, who died October 22, 1873. It was the gift to the church of the teachers and scholars of the Sunday School, and is of polished brass, beautifully engraved. The text, "Blessed is the man that provideth for the sick and needy," encircles an engraved, conventionalized figure of St. Paul. Farther down is the inscription : "In Memoriam. Sarah Eliza Pease, A. D. 1874." The alms basin was saved in the fire of 1888, being in the vestry room when the fire broke out. The firemen had been able to beat back the flames from the vestry room, so that later it was possible for some of the choir boys to enter the room by the window and save several articles. Some of Dr. Brown's vestments were saved in this way, and the alms basin also was carried out through the window and taken to the Guild House, blackened by the smoke and gas, but otherwise uninjured.

The Chancel Books.—The set of seven books for the chancel, consisting of the altar service, prayer books and hymnals, was given by Charles Robert Wilson, in memory of the late Robert Preston Wilson. They are bound in full scarlet turkey morocco, with plain brass crosses on the front covers, and lettered : "St. Paul's Church." On the reverse of each volume is the inscription : "In Memoriam, Robert Preston Wilson, A. D. 1892."

The gift also includes an oaken chest for the vestry room in which the books may be properly preserved.

In April, 1896, a baptismal shell and eucharistic spoon were presented to the church by the choir boys, as a memorial to Harold J. McKenna, formerly a member of the choir.

In 1898, Mrs. James Sweeney made a most appropriate memorial gift to the parish. In loving memory of her daughter, Kate S.

Harrower, wife of H. C. Harrower, who died in October, 1895, she presented for use in the Communion of the Sick, a complete and beautiful set of silver communion vessels, with altar cross, cruets, and all else needed for a reverent celebration of the Blessed Sacrament.

Among the memorials in the church must also be recorded the gifts to the Shelton Memorial Endowment Fund, now incorporated in the "Permanent Endowment Fund." (See pages 244, 245):

June 1, 1897, The George E. Hayes Memorial Gift,	\$1,000.00
November 5, 1897, The Charlotte Kimberly Memorial Gift.	1,000.00
December 30, 1897, The Jane Wey Grosvenor Memorial Gift,	1,000.00
1898, Bequest of Miss Elizabeth Bull,	475.00
1899, Bequest of Hon. James M. Smith,	3,000.00
1899, Special Gift,	100.00
1899, Additional for the "George E. Hayes Memorial,"	1,000.00
1900, Bequest of Mrs. Agnes L. Warren,	3,000.00
1902, Bequest of Dr. Thomas Lothrop,	5,000.00
1902, The Frank W. Abbott Memorial Gift,	100.00

On the south wall of the south transept, in a gabled niche built for the purpose, stands the marble bust of Sheldon Thompson, one of the founders of the parish, presented by his son, A. Porter Thompson, and his daughters, Mrs. Warren and Mrs. Viele, in 1890, to replace the one destroyed in the fire of 1888, and which had been placed in the church in the year 1852. The inscription, on a marble tablet below the bust, is:

"IN MEMORY OF
SHELDON THOMPSON,
JULY 2, 1785 ✠ MARCH 13, 1851.
ONE OF THE FOUNDERS OF THE PARISH
AND A MEMBER OF THE FIRST VESTRY.

CATHARINE THOMPSON,
HIS WIFE,
AUGUST 31, 1793 ✠ MAY 8, 1832."

The bust is a finely-executed portrait in white marble, and was made in Italy. (See pages 64, 188.)

On the north wall of "the chapel" are two brass tablets, inscribed as follows :

"JAMES DANIELS SHEPPARD.
BORN IN FROME, ENGLAND, JANUARY 16, A. D., 1793.
DIED IN BUFFALO, OCTOBER 24, A. D., 1881.
HE WAS ORGANIST OF THIS CHURCH, FOR MORE THAN
TWENTY YEARS. HE BEQUEATHED BY HIS LAST WILL AND
TESTAMENT TO THE VESTRY OF THIS CHURCH, THE SUM OF
ONE THOUSAND DOLLARS, TO BE HELD IN TRUST, THE INTEREST
TO BE PAID BETWEEN ST. THOMAS'S DAY AND CHRISTMAS DAY
IN EACH YEAR, TO NOT LESS THAN TEN INDIGENT
PERSONS OF THIS PARISH.
'BLESSED IS THE MAN THAT PROVIDETH FOR THE SICK AND NEEDY.'"
(See pages 154, 321, 324, 325.)

The second of the two tablets is inscribed :

"SACRED TO THE MEMORY OF
GEORGE TRUSCOTT,
CAPTAIN ROYAL NAVY,
DIED JULY 2, 1851, AGED 66 YEARS,
AND
MARY, HIS WIFE, WHO DIED AT TORONTO,
JULY 16, 1837, AGED 37 YEARS."

ALSO TO THEIR CHILDREN :

WILLIAM EDWARD, DIED OCTOBER 29, 1838, AGED 10 YEARS.
FRANCES CHARLOTTE, WIFE OF W. H. MARTIN, U. S. A.,
DIED OCTOBER 24, 1841, AGED 22 YEARS.
ELIZA, DIED OCTOBER 9, 1853, AGED 18 YEARS.

THEIR REMAINS WERE REMOVED TO FOREST LAWN CEMETERY.

ALSO TO GEORGE, DIED MARCH 4, 1884, AGED 58 YEARS.
ELDEST SON OF GEORGE AND MARY TRUSCOTT."

In the east wall of the south transept of the church, and near the pulpit, is the Stevenson memorial window, made by Louis C. Tiffany of New York, and very beautiful in drawing and coloring, representing a procession of twelve angelic musicians and choristers. It replaces the similar one destroyed in the fire of May 10, 1888, and was placed here in memory of the wife of the late Edward L. Stevenson. The inscription is: "In Memoriam, Amelia S. Stevenson." Mrs. Stevenson died August 31, 1886. The original window was given in 1887, and the present window at the time of the restoration of the church after the fire.

The next memorial window is in the south wall of the south transept, the second window from the east. It was placed here in November, 1891, in memory of the late Dr. George E. Hayes, and was made by John Hardman & Co. of London. The principal portion of the design portrays the Transfiguration and represents Our Lord in raiment "white and glistening," with Moses and Elias on either side. Below, in the foreground, are Peter, James and John. Above, in a smaller panel, are the three Israelites in the fiery furnace, with the fourth Person, whose form is described in Daniel iii., 25, as "like the Son of God." The inscription at the bottom of the window reads:

"GEORGE EDWARD HAYES,
BORN NOVEMBER 7, 1804,
DIED APRIL 27, 1882."

To the right of this is the window in memory of the late General Scroggs. It represents the warlike figure of Joshua and the carrying of the Ark of the Lord around the City of Jericho, and replaces a similar one destroyed in the fire. It was placed in the church in 1889, during the restoration. The inscription is:

"IN MEMORIAM,
GENERAL GUSTAVUS A. SCROGGS."

General Scroggs died January 24, 1887, aged 66 years.

Both windows were made by Hardman & Co. G. M. Booth of Buffalo, who put the glass in place, had finished the setting of the original window only one hour before the fire broke out which destroyed it with the church.

The next window to the right, was given in 1893 by Mrs. James Sweeney, in memory of her father and mother. The inscription is : "In loving memory of John Scott Ganson and his wife Sophronia Ballard," lettered on a scroll, borne by two angel figures.

Mr. Ganson died August 30, 1875 ; Mrs. Ganson died September 23, 1881.

The window is the work of Mayer & Company of Munich. Above is a panel representing the raising from the dead, by Elijah, of the widow's son, and below the design shows the raising of the daughter of Jairus, the promise of the Resurrection as shadowed forth in the Old Testament and in the New. At the top of the window an angel figure holds a scroll, with the words "Holy, Holy, Holy."

The large window in the north wall of the addition to the main edifice, called "The Chapel," is a memorial to Mrs. Lucretia Stanley Shelton, the universally beloved wife of Dr. Shelton. This window was placed in the church in October, 1889, in part by Mrs. Seth H. Grosvenor (a niece of Mrs. Shelton) and her children, and in part by the use of the bequest made by Dr. Shelton for a memorial in St. Paul's to his wife. (See pages 149, 150.) The executors of Dr. Shelton's will originally intended, before the burning of the church, to pay the amount of this bequest towards the proposed new altar, but the fire caused them to change their plans in this respect, and it was decided to join with Mrs. Grosvenor and her children in this most appropriate memorial. The window was executed by John Hardman & Co. of London, England, and in conception, drawing, and coloring is very beautiful. "The artist has seized upon that most pathetic incident in the life of St. Paul, when, by the seashore at Miletus, he is bidding the Elders of Ephesus farewell, at which time we read : ' They all wept sore, and fell on Paul's neck, and kissed him, sorrowing most

of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.' This scene is described in the twentieth chapter of the Acts, from the seventeenth verse to the end." . . . The inscription reads :

" TO THE GLORY OF GOD, AND IN LOVING MEMORY OF
LUCRETIA STANLEY SHELTON,
BORN JULY 21, 1798,
DIED SEPTEMBER 6, 1882."

A large room in the basement of the church is fitted up as a chapel, sometimes called the "Crypt Chapel," and is used for the sessions of the Sunday School. A small altar is placed here, a lectern, seats, etc.

In the crypt chapel is a memorial font of carved black walnut, with a brass-mounted cover. On the hexagonal base is the inscription :

IN MEMORY OF
LUCRETIA STANLEY SHELTON,
A. D. 1884.

From the base rises a stem of clustered shafts with carved brackets supporting the six-sided upper part of the font, which has quatrefoil panels inlaid in each side. Above, around the margin of the moulded top which frames the bowl, are carved the words : "One Lord — one Faith — one Baptism." This memorial was the gift to the church of Miss Elizabeth A. McKee, Easter, 1884.

It was in the crypt during the fire of 1888, and is one of the few memorials not destroyed at that time.

On the altar in the crypt chapel is a brass altar cross, on the back of which are engraved simply the words, "In Memoriam." It was given at Easter, 1872, by Mrs. Charlotte A. Brace, widow of Curtis L. Brace, in memory of her only son, Frederick Gelston Brace, who died February 12, 1872, in his twenty-first year. He was, at the time of his death, treasurer of the Sunday School, and was a grandson of Lester Brace, for many years a warden and vestryman of St. Paul's. The cross was in this chapel at the time of the fire.

The Bible on the lectern also passed through the fire of 1888, and was much damaged by water. The inscription on the cover is, "Presented by Henry C. and Sarah L. Squier to St. Paul's Chapel." It was given about the year 1876.

A memorial in this part of the church edifice is that to the two sons of the late Horatio and Elizabeth Staats Seymour, which memorial consists of the first two windows on the Erie Street side of the basement, with a brass tablet between. On the tablet is the following inscription :

"IN PURSUANCE OF THE WILL OF
MRS. ELIZABETH STAATS SEYMOUR,
THEIR MOTHER, THESE WINDOWS
HAVE BEEN PLACED
IN MEMORY OF
HORATIO SCHUYLER SEYMOUR
AND
BARENT STAATS SEYMOUR,
A. D., 1884."

The amount left to the church in Mrs. Seymour's will was \$500, part of which was used by the vestry towards enlarging and refitting the Sunday School room. (See page 133.)

These windows were not injured in the fire of 1888.

Immediately to the right of the Seymour memorial windows is a window filled with old-fashioned stained glass, the design being a cross in a red medallion above, and in a foiled, oblong panel below is the inscription : "Out of the mouths of babes and sucklings Thou hast perfected praise." This is a part of the stained glass which was formerly set in the window next to the pulpit, now occupied by the Stevenson memorial, where it was originally placed soon after the building of the stone church, having been purchased with money contributed for the purpose by the children of the Sunday School. The original window was over twice the length of the fragment now preserved here, and is shown entire, near the pulpit, in the photograph

of the interior of the church taken in 1884, reproduced in this volume. It was removed about 1887 to make way for the first Stevenson memorial window, and the glass was reset and used to fill two of the windows in the basement Sunday School room. One of these two windows was destroyed by the fire of 1888, but the other was unharmed.

The Ivy.

Those who knew and loved the old church missed, after the fire, the beautiful mantling ivy which, before, had almost completely covered its walls, and which formed the home of great numbers of English sparrows. This ivy was originally brought by Dr. Shelton from Westminster Abbey, on his return from his second visit to England in 1865. These vines were killed by the fire of 1888, and the sparrows have disappeared. Ivy plants (*Ampelopsis Veitchii*) were set out in the spring of 1894, at short distances, all around the edifice. The plants were the gift of Philip S. Smith and Charles R. Wilson. The ivy grows very rapidly, and the passing of only a few years has been necessary to cover again the stone walls with a fresh green veil.

The progenitors of the sparrows in the old ivy vines were sent from England to Dr. Shelton on his return from his visit there in 1865, and were watched over by him with the greatest care and pleasure, as he walked from his home in the rectory on Pearl Street and around the enclosure of the church he loved so well, often stopping to feed the birds with his own hand. Their twitterings around the old east window, during service time, softened a little by the distance and the thickness of the stone walls, always suggested the words from the Psalter :

“Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young ; even Thy altars, O Lord of Hosts, my King and my God.”

For some unknown reason the doves, too, are gone, which circled so gracefully about the pinnacles of the old church. They made their homes year after year in the belfry and in the unused clock-niches of the great tower — niches where they reigned supreme, for the turning



THE RESTORED ST. PAUL'S.
From northwest corner Pearl and Church streets.

Photograph by G. H. B., April, 1895.

wheels and pointing hands, measuring the procession of the hours, never came to dispossess them.

The elm which had stood for sixty years inside the church fence, at the corner of Pearl and Erie streets — long leafless — was cut down August 12, 1902. The last of the other shade trees, which in old days surrounded the church, were destroyed by the fire.

The Chimes of St. Paul's.

“Where ring old bells eternally,
For prayer incessant made.”

The Chime Fund Association was formed by a number of the younger members of the parish, in the year 1850, for the purpose of raising subscriptions for the bells to be placed in the tower of the new church edifice.

According to the original book of the minutes of the meetings of this association, the first meeting for consultation was held in September, 1850 ; there were present Charles W. Evans, George C. Webster, DeWitt C. Weed and William H. Walker. The next week a more general meeting was called for the election of officers, and Mr. Walker presented a form of constitution, which was adopted. The officers chosen were : President, Edward S. Warren ; first vice-president, Amos I. Mathews ; second vice-president, William B. Rochester ; secretary and treasurer, William H. Walker. Any person might become a member of the association on payment of \$5, and signing an agreement to pay the sum of \$5 semi-annually thereafter, until the necessary amount should be raised.

On October 20, 1853, the treasurer reported a balance to the credit of the fund of \$1,056.76, from dues, subscriptions and various sources ; and Mr. Walker having resigned as treasurer, Charles W. Evans was chosen in his place. In February, 1854, the treasurer reports \$1,223.43, and on June 25, 1856, he reports \$2,184.20 ; also that the “ young ladies of the parish have within the past month formed a young ladies’ society to aid the Chime Fund, and propose holding a fair

next December for that purpose. It is expected that the tower will be ready to receive the chime of bells by next October, and it is recommended that measures be taken to contract for the chime at an early day." A committee was accordingly formed for that purpose.

On August 27, 1856, the committee reported a proposition from A. Meneely's Sons, of the West Troy Bell Foundry, to furnish nine bells, as per schedule of weights, "together with a suitable oak frame and 'rotating yokes' and all other fixtures requisite for ringing said bells either by one person or by eight." They were to be allowed a margin of 150 pounds either above or below the aggregate given in schedule, for deviation in weight in casting. The nine bells were to be placed in position for the sum of \$3,800. The committee was authorized to accept the proposition, and to contract for the nine bells with the Messrs. Meneely, which was done.

It was resolved to solicit subscriptions from the congregation towards meeting the deficiency, which would be about \$1,200. The Rev. Dr. Shelton was requested to furnish a suitable inscription to be cast on each bell.

January 8, 1857, the committee reported that the chime of nine bells had been procured as ordered, and placed in the tower; and they recommended that another bell be purchased, to make the chime consist of ten bells instead of nine, which was ordered done. The schedule of weights of the ten bells was as follows :

1. Tenor,	E♭,	2,500 lbs.
2. "	F,	1,800 "
3.	G,	1,250 "
4.	A♭,	1,050 "
5.	B♭,	800 "
6.	C,	620 "
7. (Flat 7th)	D♭,	580 "
8.	D,	550 "
9.	E♭,	530 "
		9,680 lbs.
10.	F,	480 "
		10,160 lbs.

With their mountings, frames, etc., the total weight is close to 14,000 lbs. The chime gives the whole octave in the key of *E♭*, namely: *E♭*, *F*, *G*, *A♭*, *B♭*, *C*, *D*, *E♭*, and *F* beyond the octave, and *D♭* —(the Flat 7th)—as an accidental. Also, in the key of *A♭*, the following series of tones; *A♭*, *B♭*, *C*, *D♭*, *E♭*, *F*, with *G*, *F*, *E♭* below the key-note — and in this case *D* becomes the accidental.

Ten bells is the number generally used to form a complete chime for all practical purposes; it will play all the tunes that are usually required.

The musical notation of the chimes of St. Paul's seems never to have been correctly published since they were placed in the tower. An error in the description, first made in the records of the "Chime Fund Association," has been repeated whenever the bells have been referred to, and, in addition to this, the tone value of the tenth bell has been omitted entirely. The matter was referred to the Messrs. Meneely & Co., of Watervliet, West Troy, N. Y., successors to the makers of St. Paul's chime, and to their courtesy we are indebted for the corrected notation as given here.

August 13, 1857, the treasurer reports the amount of the Chime Fund to be \$5,268.95. Of this sum, \$1,138.36 was from "the young ladies' fair, held for the benefit of the Chime Fund at American Hall, December 12, 1856." Of the \$5,268.95, was expended: To A. Meneely's Sons for the ten bells, with ringing apparatus, \$4,053.78; for freight, rope, extra work, etc., \$205.47; paid for adjusting bells for chiming, complete, roof over bells in tower, fitting up ringing room, etc., \$260.44; leaving a balance of \$749.26. The bells and the balance of the fund were then handed over to St. Paul's Church vestry. The vestry agreed, for themselves and successors, to raise and appropriate the sum of \$100 annually, if necessary, to be applied towards ringing and chiming the bells and keeping them in order.

The inscriptions prepared for the bells by the Rev. Dr. Shelton are strikingly appropriate. A general description of the chimes, with a list of the inscriptions, appears in the original book of minutes of the

Chime Fund Association. This description has been quoted in the few brief accounts of the bells which have appeared in print. There were some apparent errors, however, and it was thought best to obtain the inscriptions directly from the bells themselves as they are now hung in the tower. With some difficulty this was accomplished, and several variations and additions to the list as recorded were found. The belfry is crowded with mechanism and the heavy framework and timbers supporting the bells, so that a thorough examination of the inscriptions is difficult. The exact wording, as cast upon the bells, is here given.

The largest of the cluster of bells is called the "Christian Bell," and bears the following inscription: "A. D. 1856. ✚ Bethlehem. Calvary. Bethany."

The second bell, called the "Bishop's Bell," is inscribed: "A. D. 1856. William Heathcote De Lancey, D. D., LL. D., D. C. L. Oxon., First Bishop of Western New York. Consecrated A. D. 1839." (Reverse) "If a man desire the office of Bishop, he desireth a good work."

The "Rector's Bell" is inscribed: "A. D. 1856. William Shelton, D. D., Rector. Instituted A. D., 1829." (Reverse.) "The Church of the Living God, the pillar and ground of the Truth."

The "Historical Bell" has the inscription: "A. D. 1856. St. Paul's Church, Buffalo, organized A. D. 1817; the first church consecrated A. D. 1819; this church consecrated A. D. 1851." "Let everything that hath breath praise the Lord." (Reverse.) "Trinity Church, Buffalo, organized A. D. 1836. St. John's Church, Buffalo organized A. D. 1845. St. James' Church, Buffalo, organized A. D. 1853. Church of the Ascension, Buffalo, organized A. D. 1855."

The statement as cast on the "Historical Bell," that the first—or frame—church was consecrated in 1819 is an error. The cornerstone was laid in 1819, but the building was not consecrated until 1821. This error on the bell was evidently noticed, and some one was apparently sent to erase the incorrect figures. Instead, he has increased the mistake by leaving the wrong date 1819 untouched, and chiseling

off 51 in the date — 1851 — of the consecration of the stone edifice, which was correct — having evidently confused the two consecrations.

The "Chime Fund Bell" is thus inscribed: "A. D. 1856. St. Paul's Church Chime Fund, founded A. D. 1850. These bells were placed in this tower chiefly through the efforts of the younger members of the parish, comprising the 'Chime Fund.' 'The liberal deviseth liberal things, and by liberal things shall he stand.'"

The "Sunday Bell" is inscribed: "A. D. 1856. We announce the sacred day of rest. We assemble the people for worship."

The "Sacramental Bell" inscribed: "A. D. 1856. We welcome the infant at the font. We invite the youth to confirmation. We invoke the faithful to the Holy Communion."

The "Patriotic Bell" is inscribed: "A. D. 1856. We proclaim the birthday of the Nation's freedom. We applaud the virtues of patriots and heroes."

The "Bridal and Burial Bell" is inscribed: "A. D. 1856. Joyful our peal for the Bridal! Mournful our plaint for the Dead!"

The tenth bell was hung subsequently, and was named the "Citizens' Bell," in consideration of sundry subscriptions by citizens not members of St. Paul's Parish. It is inscribed: "A. D. 1857. This bell is added to the chime through the liberality of citizens of Buffalo."

On the completion of the belfry of the smaller tower, in 1851, on the Church Street side of the new edifice, the original bell from the frame church was hung there, having been retained when the frame structure was sold and removed. This bell was bought by the vestry in 1821, from Horatio Hanks, and was recast in 1827, its tone not being satisfactory. (See pages 21 and 27.) It is inscribed, "Cochran & Fisher, Batavia, 1827." This firm recast the bell in that year and redated it accordingly.

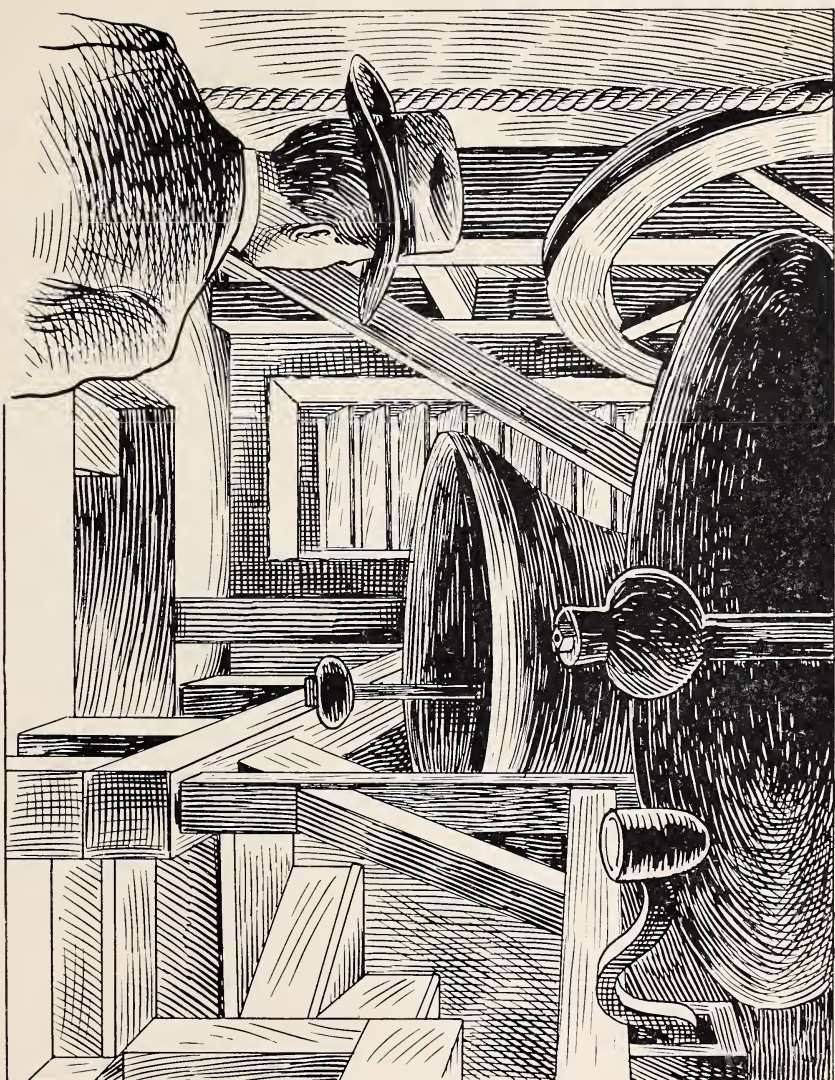
In the fire of 1888, the timbers supporting this old bell in the small tower were partially burned, and the bell was thrown out of place, but not seriously damaged. It is now rung at the hour (11 A. M.) of the celebration of the Holy Communion on Thursdays and Holy Days.

One of the Buffalo papers, of December, 1856, reports that "The St. Paul's chime sounded for the first time on Christmas Eve. The bells are remarkably sweet and musical, and in perfect harmony. . . . Service was held on Christmas Eve, and St. Paul's was filled with a large and profoundly attentive flock. After the service, and again at twelve o'clock, the chimes rang through the city their delightful sounds, enlivening the spirits and animating the hearts of all the faithful." . . .

Among Dr. Shelton's bequests to St. Paul's was one of \$2,000, the interest of which he directed should be used for ringing and chiming the bells. (Page 149.)

Nathaniel Tucker, Sr., was engaged to superintend the hanging of the bells in the tower in 1856, and the installation of the chiming apparatus in 1857. Mr. Tucker pealed and chimed the bells for twenty-five years, and his services will be referred to later. Thomas F. Thornton, then a member of the choir of St. Paul's, took much of the responsibility of fitting up the bells, and was the first to chime them, resigning from the choir in 1857 in order to devote more time to these duties. Mr. Thornton died in 1865. He was a member of St. Luke's first vestry in 1857.

On February 10, 1857, at a meeting called for the purpose in the belfry, was formed *St. Paul's Church Bell Ringing Association* "to secure the regular and skillful ringing of the bells of St. Paul's Church." A constitution, prepared by Thomas F. Thornton, was adopted. According to the original manuscript, the object of the association was to "secure the ringing of the bells of St. Paul's Church as a peal, on all proper occasions, as Sundays, Church festivals, national holidays, etc." It was further provided that "the funds of the association shall be regarded as a Mutual Benefit Fund, excepting donations given for bridal peals and week-day ringing, which shall be at the disposal of the members who ring the peals." The membership was at first limited to sixteen. Those who signed the constitution, at this time, were: Thomas F. Thornton, William Channon, John Lock, Nathaniel



IN THE BELFRY OF THE GREAT TOWER.

Tucker, Thomas Hickman, George Scott, John Bishop, and Mark Stonham.

At the next meeting, February 25, 1857, the members showed their appreciation of Edward S. Warren, president of the Chime Fund Association, and long active in the musical affairs of the parish, by electing him as their own first president ; Thomas Hickman was elected vice-president.

The association proved very successful, and continued in active operation for over twenty years. The members were all Englishmen, most of whom had rung bells in the old country, and by these men and their successors—in several cases the sons succeeding their fathers—the St. Paul's bells were pealed upon Sundays and church festivals, as well as weekly, at first on Saturday nights and in later years on Thursday nights.

The pealing of the bells required skill and long practice, and the service was voluntary, being done from love of old associations. In the days of "the old-fashioned Fourth of July" the city authorities often engaged these bell-ringers to celebrate the day with a triumphant peal. Dr. Shelton took a great interest in the ringers ; he set aside pews in the church for their use, frequently visited them in the ringers' room in the tower, and on such occasions, it is said, never failed to leave behind him as a memento of his visit, a five-dollar gold piece, which went into the treasury of the association. It was also his custom each January to entertain them at the rectory with a bountiful supper, he himself presiding at the head of the table.

Owing to business and other changes affecting the individual members, it was found impossible to continue the organization. Probably the last time the bells were pealed was at the funeral of Mrs. Shelton, in 1882. Few of the men now survive. To two of these, Henry J. Hobbs and Robert D. Harris of Buffalo, who rang during the '70's, we are indebted for some personal details of the old bell-ringers of St. Paul's during that period. It is pleasant, too, to add their testimony of the affectionate respect felt by all of the members for Dr. Shelton.

Peals may be rung upon any number of bells from three to twelve — twelve being the largest number ever rung as a peal. Three bells allow six “changes,” while upon twelve bells, it is stated that the enormous number of 479,001,600 “changes” are mathematically possible. Eight bells, giving the octave, are called the perfect peal. With eight bells, 40,320 changes are possible. At Leeds Church, Kent, England, the ringing of these changes was actually accomplished in the year 1761, by thirteen men in twenty-seven hours of continuous ringing, and “is the fullest complete peal that has ever been rung.”

By using the No. 7 bell — *D♭*, the “Flat 7th” — peals may be rung in the key of *A♭*; and this bell and the 10th — or *F* (treble) bell — are especially useful in giving the added notes often needed in playing tunes when the bells are chimed. In pealing, a leader was required to “call” the peal to the men at the ropes; two men were needed for the large bell (No. 1, the “tenor”), and one man for each of the others, making the services of twelve men necessary when all the bells were pealed, as was often the case at St. Paul’s. The usual eight or six-bell peal required ten and eight men respectively. One of the old bell-ringers asserts that pealing bells at St. Paul’s was “the finest exercise in the world.” The term “changes” is applied to ringing the bells in any variation from their regular order in the scale. A “peal,” technically, is not less than 5,000 different changes, and occupies about three hours. The ringing of a lesser number of changes is called, in ringers’ parlance, “a touch,” or “flourish.”

In pealing, the bells themselves are swung, and the sound is produced by the freely-swinging clappers striking the sides. The greater beauty of the tones given by swinging bells over those struck when stationary is spoken of by all writers on the subject.

At one end of the rotating yokes upon which the bells are hung, in the belfry of St. Paul’s, are large, grooved wheels of wood, and lying in these grooves and fastened to the rim a little below the top of the wheel on one side, were the ropes, which passed down, on one side of the wheel, through square wooden pipes, placed in line with the rim of

the wheel, and running down to the bell-ringers' room in the third story of the tower, just below the room in which the levers for chiming the bells are placed. The point of attachment of the rope to the rim of the wheel of course turned with it, and the pull (or point of leverage) of the rope on the rim consequently shifted back and forth during the ringing.

To provide for this, a fixed pulley was placed at the top of the square pipe, which served to guide the rope into the pipe during these movements. As the method of handling the bells in pealing is little understood, a few words of explanation may not be out of place. Before beginning the peal, each bell was "set," or inverted. This was accomplished by pulling on the rope and swinging the bell until its own momentum carried it, mouth upwards, just beyond the center of its axis, where it was prevented from turning entirely over by a "stopper" or "stay" fastened upon the yoke, which engaged with a buffer called the "slide," upon the framework.

In the meantime the grooved wheel had, of course, turned with the bell, the point of attachment of the rope on the rim of the wheel had turned with it, and the point of leverage of the rope upon the rim had shifted to the other side of the center, so that by pulling on the same rope the bell could be held back or "eased" into its position as it passed over the center, and too violent a contact of the "stopper" and "slide" thus prevented. With all the bells thus inverted the pealing was begun. The bell was now in such a position that a comparatively slight pull upon the same rope which had served to raise it, would throw it off the balance and bring it down again, to make a full swing and, by its own momentum come up upon the other side and over the center, to be held as before by the "stopper" and "slide," the latter so called because it automatically adjusted itself to hold the inverted bell just off the center, at either end of its swing.

Between the strokes, the bell, of course, remained inverted, and at each pull of the rope a complete revolution was made, first in one direction and then in the other. The bell rang once at the end of each

swing, just as it was "eased" over the center, and the quality of the sound was dependent upon the skill with which this was done. As the ringer had full control of the swings, of course he had full control of the strokes also. Skillful handling was necessary in "setting" the heavy bells just off the balance, at the end of each stroke so that they could be safely held inverted by the stoppers and slides. A little carelessness, especially in "easing" the bell, as above described, might have torn these out, and endangered the framework itself, and might even have thrown the bell from its supports and sent the heavy mass of metal crashing down through the floors of the tower. Indeed, at one time an accident of this kind very nearly occurred at St. Paul's, but fortunately the bell was caught and held by the strong oak timbers of the framework. Few of the ropes, "stoppers" or "slides" are now in place. The corner platform for the leader, and some of the swinging seats against the wall, used by the men, can still be seen in the ringers' room. The peals were spoken of as "open" or "muffled." The muffled peal was given by fastening leather "mufflers" upon one side of the clapper, to deaden the stroke, and thus, when the bell was swung, one series of notes would be of the usual clearness, and the succeeding series deadened, producing a most somber effect. For practice, the clapper was entirely muffled. The open peal was rung without any obstruction on the clapper. Many citizens, not yet old, recall with pleasure the pealing of the bells on Christmas—"The merry, merry bells of Yule"—and on New Year's Eve, under the skillful handling of the old bell-ringers. Hood speaks of bells as "the music nearest heaven." They touch both extremes of human emotion. What sound can be more joyful than the merry peal, or what more sombre than the muffled peal with its melancholy cadence? This pealing of the bells is entirely different in effect from the chiming or ringing of tunes and melodies, and one who has heard it does not readily forget it. It is as if living voices floated out from the belfry, and one ceases to wonder at the fantasies of poets, so many of whom have sung of the pealing bells as of animate beings. The changes

rung in the old days at St. Paul's on New Year's Eve seemed the very realization of Tennyson's —

“ Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light ;
The year is dying in the night ;
Ring out, wild bells, and let him die.”

To the present generation, however, the pealing of St. Paul's bells is an unknown experience. For twenty years past they have been chimed only, but efforts are now being made to organize a new pealing guild.

The bells are now (1903) rung every day at noon, as well as on Sundays and Holy Days ; the selections are principally familiar hymns, and the chiming is done by a single operator, through a system of levers numbered from one to ten. These levers communicate by a complicated arrangement of chains and pulleys, with pivoted hammers, which strike the bells when the levers are pulled. The bells themselves remain stationary. The difference in tone given by the bells when swung and struck by their clappers, over that given when struck by the pivoted hammers, as at present arranged, is remarkable. The tone produced by the hammer is much less sweet and musical, the hammers seeming to interfere with the perfect vibration of the bells, and marring their really fine tones. In fact, the mechanism for chiming at St. Paul's is clumsy and antiquated ; the levers work irregularly, and call for an undue amount of exertion on the part of the player, and the numbering and arrangement are not in accordance with present usage. It is a common occurrence for some part of the apparatus to break down in the middle of a tune, which the chimer has then to finish as best he can — a fact of which the critic in the street is of course unaware. The hammers for chiming at St. Paul's are placed below the bells, so as not to interfere with their swinging if it is desired to peal them.

In modern chiming arrangements, excellent tones are produced, but, unfortunately, in all, or nearly all, of these devices, the hammers are so placed that the bells cannot be swung for pealing. In fact,

they are usually hung stationary, and cannot be swung at all, thus rendering pealing forever impossible. Plans are now under consideration for putting the bells at St. Paul's in more perfect tune, and for the introduction of an improved method of chiming. It is hoped that this may be accomplished without interfering with the possibility of sometime again pealing the bells. With suitable mechanism, it would be quite possible for a good operator to play, not merely hymns and melodies, but to reproduce many of the pealing and changing effects which the old bell-ringers rendered so well years ago.

The chimer's room is thirteen feet six inches square, and lighted by four small lancet windows. It is in the fourth story of the tower. Over the keyboard is the motto, "Praise ♣ ye ♣ the ♣ Lord," with a design of swinging bells at each end, and underneath is a rack for the music. On the sixth floor is the belfry, a double story twenty-three feet four inches in height, by thirteen feet six inches square. In this space the ten bells are hung at various altitudes, supported on timbers of solid oak, the frame-work being constructed and supported in accordance with Mr. Upjohn's recommendations, so as to transmit as little vibration as possible to the stone walls of the tower. A small and twisting stairway winds here and there among the bells, and leads to the spire, which begins immediately above the belfry. There are eight great louvre windows in the belfry, two on each of the four sides.

The tower is entirely separate from the church, except in the first story, where the doorway from the south, or Erie Street, porch leads into the "tower room." At the southwest corner of this room is the entrance to the spiral stairway leading to the different stories above.

For many years, previous to 1882, the records of the Diocese of Western New York were kept in cases built in the "tower room," in the first story. In the fall of 1882, the second floor of the tower was fitted up as a muniment room, and the records were removed there. They passed safely through the fire of 1888, but show marks of the water and smoke. In July, 1895, this use of the room was discontinued, and the records were then placed in one of the fireproof build-

AT THE KEYBOARD IN THE CHIMER'S ROOM.



ings of the city. The records of the vestry of St. Paul's were at one time kept in the tower, but are now in the hands of the rector, at the Parish House, which is of fireproof construction.

The stairway is in the stone turret buttress at the southwest angle of the tower. This turret buttress is skillfully harmonized with the buttresses at the other angles of the tower, but differs from them in design, being larger, octagonal in plan, and pierced with small windows to light the stairs within. In addition to furnishing space for the stairway, this buttress appears, to the eye, to balance the mass of the edifice upon the opposite side, and adds an especially fine feature to the noble lines of the general design. The spiral stairway runs up for five stories, the doorways to the different floors opening onto it. At the fifth story the turret dies into the tower, and a straight stairway continues along the inner wall of the tower to the belfry. The stairs wind irregularly among the bells, as before stated, and above the belfry, in the spire, they follow the narrowing walls, broken by frequent platforms or landings, and finally terminate at the topmost windows, where the heavy crossed beams support the lower end of the fifty-foot iron rod, which passes up through the great stone finial of the spire and holds in place the gilded cross. Above the stairs a rough ladder of wooden cross pieces nailed to a stout upright timber leads to one more landing, far above which extend the dim recesses of the slender stone cone, lighted at the top by four round openings.

As before stated, the chiming apparatus was installed in the spring of 1857, and the bells were first chimed by Thomas F. Thornton, who took a great interest in the work and continued it for several years, until his health began to fail.

There are no available records to show who his immediate successor was; undoubtedly some member of the association for pealing the bells took his place, possibly Nathaniel Tucker, Sr., but probably Nicholas Olver. Existing records show that Mr. Olver was chiming the bells early in 1871, and continued until January 1, 1882, at which time his age made it necessary for him to retire. The association for

pealing the bells had, by this time, practically disbanded, although the bells were pealed on one or two later occasions ; and Nathaniel Tucker, Sr. (or N. H. Tucker, as his name is sometimes given in the records), who had been one of the founders of the pealing association in 1857, and a leader in the organization ever since that time, in spite of his own advanced age, followed Mr. Olver as the chimer, January 1, 1882. Mr. Tucker chimed the bells admirably until 1885, at which time he left Buffalo, and on May 1, 1885, the vestry voted a request that the rector, the Rev. Dr. Brown, should write to him a letter, expressive of their appreciation of his long and faithful service of more than a quarter of a century. Ever since then the service has been generally rendered by different young men connected with the vested choir. The first of these was Frederick T. Johnson, who began on September 1, 1885, and continued to chime the bells for about five years. It was he who chimed at the time of the fire, May 10, 1888. He was assisted during the latter part of his service by Henry S. Sizer, then a member of the vested choir, and now the Rev. Henry S. Sizer.

Mr. Sizer succeeded Mr. Johnson, and chimed the bells for a time, assisted by some of the other members of the choir, and by the sexton, then Wm. Graveson, who was an Englishman, and familiar with bells. In November, 1892, Frank Gedies took charge of the bells and chimed them until February 18, 1900, when he left Buffalo. Mr. Gedies took much interest in his work. It was he who put the motto, which has been mentioned, over the chiming frame, and upon the inner side of the stone lintel of the doorway carved a smiling cherub face. Herbert A. White succeeded him, and chimed the bells for eight or ten months, followed by his brother, David White, and then by Roy Van Valkenberg, who volunteered for a time. Richard Scobell played from August 24, 1901, to January 12, 1902. Henry S. Spelder was chimier from January 15 to August 3, 1902, when Arthur Cashmore became the chimier, assisted by several of the young men of the choir. This arrangement is still (1903) continued.

One of the Buffalo papers, in 1893, speaking of an especially

snowy and stormy Sunday night, says : " But the few people who were on the streets were not left without music appropriate to Sunday evening. St. Paul's bells played the soothing 'Russian Evening Hymn.' The belfry was hidden from sight by the aerial drifts, which isolated pedestrians the one from the other and gave each a little snow-bound world of his own. But to every wanderer came the message from the steeple, all other sounds and sights being shut out."

The following is a poetic fancy which the pealing of St. Paul's bells suggested to the late Allen G. Bigelow, who was at one time a member of the choir of St. Paul's, and whose early death was so greatly deplored. The poem was printed in "Bohemia" for December 23, 1882 :

THE SPIRIT OF THE BELLS.

High in the belfry of St. Paul's
A strange, weird spirit dwells,
Amid the ghostly wheels and ropes,—
The Spirit of the Bells.

As often as the bells are swung,
The Spirit loudly sings ;
Now wild and sweet, now gay, now sad,
His changeful music rings.

On Sabbath morn the Spirit's voice
Loud o'er the city peals.
At evening, like the Angelus,
His silvery summons steals.

* * * * *

Amid the perfume of the flowers
Which Easter morning brings,
A risen and triumphant Lord
The Spirit loudly sings.

Again, beneath the wintry moon
The Spirit's voice I hear,
'Mid flying snow and flying cloud,
Proclaim the glad New Year.

But ah ! When Christmas-tide returns,—
The birth-night of our Lord,—
'Twould seem a year's glad ringing then
Within the bells is stored.

The Spirit holds high carnival
Up in his belfry then !
And "Gloria in Excelsis" sings,
And "Peace, good-will to men."

He swings the pealing bells about,
The iron cups o'erflow
And dash their floods of melody
Upon the streets below.

* * * * *

Oh city ! Canst thou e'er forget
This tale the Spirit tells
High in the tower of old St. Paul's,
Among the swinging bells ?

Amid the roar of busy streets
Which better feeling quells,
List to that voice from old St. Paul's —
The Spirit of the Bells.

The Great Tower and Spire.

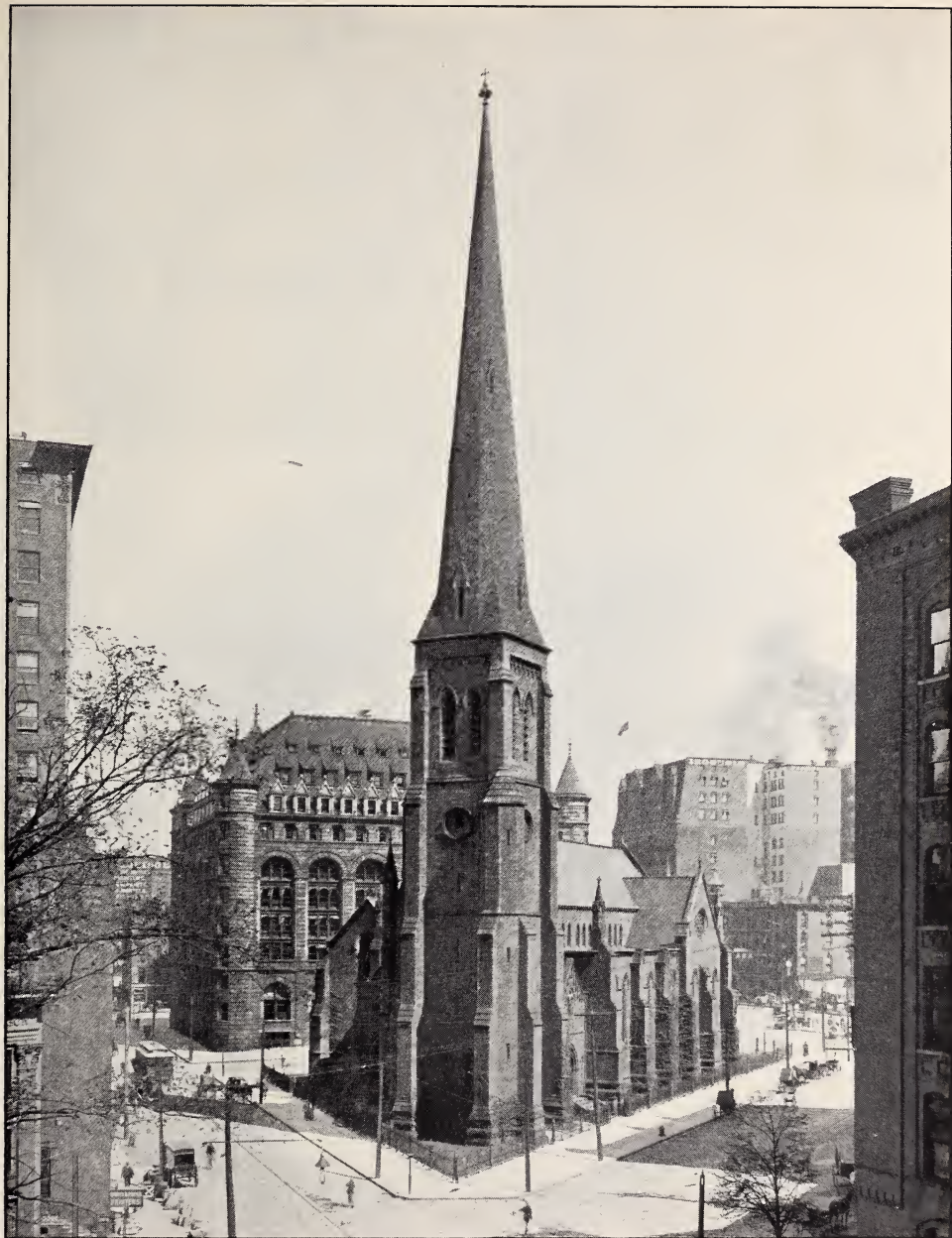
The proportions of the majestic tower and spire of St. Paul's, so perfect and satisfying to the most critical eye, become more appreciated as they are compared with other examples of such work, either in this country or abroad.

In the accepted design, as at first submitted by the architect, Richard Upjohn, Sr., the main spire had more windows than as finally built, and the junction of the octagon of the spire with the square of the tower was ornamented with small but elaborate open-work buttresses of stone. The angles of the octagons of both the large and small spires, for their full heights, were ornamented with carved crockets. On December 21, 1866, when the work of building the spire was about to begin, Mr. Upjohn, in a letter to Dr. Shelton (quoted on page 103), speaks of simplifying the design, as "it will then be quite rich enough to accord with the severity of the tower and church." The change was a happy one, as it brought the fine lines of the structure into much stronger relief.

(See the reproduction, at page 68, of the lithographs of the church, published in 1851 for the benefit of the Chime Fund. Also, the illustrations of the wooden model of the church in 1850, at page 390.)

The junction of the spire and the tower is most successfully carried out, yet with the utmost apparent simplicity of design, without any of the devices of using pinnacles, parapets or other ornamental stone-work to cover up the difficulties of uniting an octagon and a square. It is called, architecturally, a "broach" spire.

Mr. Upjohn's preliminary design for St. Paul's, as shown in the colored perspective drawing, preserved at the Parish House, exhibits interesting differences from the design finally adopted. The junction of the tower and spire is ornamented with corner pinnacles, and small open-work buttresses. The turret buttress is at the northwest corner of the tower instead of at the southwest. The west porch has no pediment and there is no flying buttress above it. The chapel on the



THE RESTORED ST. PAUL'S.

From southwest corner Pearl and Swan streets, showing the Great Tower and Spire. (See pages 314 to 318)

Photograph by G. H. B., September, 1902.

north side of the church is only about one-half the height of that in the design accepted later. The general lines of the edifice, as shown in this preliminary study, were not otherwise materially changed in the final plan.

The tower of St. Paul's forms the west wall of the south porch, and the south wall of the west porch, otherwise it is entirely disconnected from the main body of the church. The only entrance to the tower is by the doorway from the first floor of the south, or Erie Street, porch, which opens through the connecting wall into the "tower room." The stone-arched entrance to the west porch forms the base of the adjoining buttress of the tower.

There are curious discrepancies in the various statements of the height of the main tower and spire.

In a description of Mr. Upjohn's plans, published shortly before the work on the new church was begun, in 1849, the measurements of the church are very fully given. The height of the tower from the base line to its junction with the spire was originally intended to be 116 feet, and the height of the spire, 109 feet; total, 225 feet. (See account of the wooden model, page 390.) The height of the spire was, however, much increased as finally built.

At page 109, in this volume, is quoted an article from the *Buffalo Express* of August 1, 1870, which gives the distance from the ground level to the top of the finial as 255 feet, the cross adding three feet eight inches, making 258 feet eight inches.

On page 103, in a quotation from the minutes of the building committee in 1867, a plan showing the height of the spire from the square of the tower as 120 feet is spoken of. The height was, however, still further increased.

The *Buffalo Commercial* of Saturday, August 7, 1869, speaking of St. Paul's spire, then about sixteen feet above the tower, and in course of construction, says: . . . "Height of tower, 120 feet; spire and cross, 130 feet"; total, 250 feet. The walls at the top of the tower are twenty-two feet square and four feet thick. "The carved finial is to be four feet ten inches in height, and surmounted by an Episcopal

cross of copper gilt, three feet eight inches high, connected with the spire by an iron bar fifty feet long, the lower end of which will be fastened to an oak beam, which will be set in the masonry." The spire of Trinity Church, New York City, is given as 260 feet high. It has been asserted, however, by the builder that it is no higher than that of St. Paul's (see page 109), not having been carried to the height called for by the plans.

In the copyright title of the photographs taken from the scaffolding on the spire by C. L. Pond, shortly before the completion in 1870, the height is given as 266 feet. On page 142, this volume, in the description of the church in 1883, the figures 274 feet are given.

A measurement, in September, 1895, computed from the ground by triangulation, by courtesy of Henry L. Lyon, Civil Engineer, gives the height as 254 feet to the top of the cross.

Still another measurement, in August, 1897, kindly made by Lawson Adams, contractor for the new lightning rod put up in that year, gives the height of the main tower and spire, taken from the top of the cross to the ground, by means of a light measuring rope, as 266 feet.

Another computation by triangulation, was made by Guthrie & Diehl, Civil Engineers, in October, 1902, with the following result: Height of tower, 114 feet 5 inches; height of spire, 132 feet; cross, 3 feet 7 inches; total, 250 feet.

These three later computations were made especially for this History.

The cross on the main spire of St. Paul's was put in place August 6, 1870. (See pages 108, 109.)

The *Buffalo Commercial* of October 3, 1871, says: "The finial of the belfry spire [of the Church Street, or small, tower] of St. Paul's Church was placed yesterday, thus completing an edifice that was begun more than a score of years ago, and which, long before it was finished, was regarded as the most attractive object in the city. [See note foot of page 111.] We understand that the distinguished architect, Mr. Upjohn of New York, deems it nearer to perfection than any other of the

many beautiful churches he has designed, and we know that it is the admiration of all beholders. . . . But there is an ancient and dilapidated structure near by that is not so handsome. We allude to the venerable looking shed in which the stones have been cut and worked for St. Paul's, and which has disfigured the street more years than we care to specify — so long, that the memory of man runneth not to the contrary. This hoary old nuisance of a shed should not be suffered to cumber the ground a day longer, now that there is not a shadow of excuse for it." . . .

The old shed shows in the photographic illustration opposite page 110, in this volume, taken before the small spire on Church Street was finished.

(For a description of the arrangement of the interior of the main tower, belfry, etc., and of the turret buttress at the southwest angle of the tower, see pages 310, 311 of the chapter in this book on "The Chimes of St. Paul's." — For height of smaller tower and spire, see page 142.)

An examination of the exterior of the main spire, which we recently made through a powerful glass, resulted in some interesting discoveries. Running up the stem of the finial, facing towards Pearl Street, is carved the name of the superintendent of the construction of the spire, "HURLBERT." (See pages 107, 121.)

Upon the opposite side of the stem, facing Main Street, is similarly carved the name of the master stonecutter and mason, "CASS."

(See page 107.)

A short distance below the finial are four small, round openings in the stone, facing north, south, east and west. Immediately below the level of these, upon the southwest face of the spire, is a stone bearing the following inscription :

"FOUNDED 1817
COMPLETED 1870
WILLIAM SHELTON
RECTOR."

Some distance below this, about half way to the tops of the highest windows, at the westerly angle of the spire, facing down Erie Street, is a stone marked in large letters:—

“S. E. M.
1870.”

The significance of this we have been unable to ascertain. The stone bought with money given in 1864 by the Right Rev. W. J. Trower, Lord Bishop of Gibraltar, and which it was intended to mark with his name and the initials of his diocese, we have been unable to identify. Bishop Trower resigned his see in 1868, before the spire was built, and a different inscription,—one perhaps even suggested by him,—may have been adopted. Possibly, if the story of the letters “S. E. M.” referred to above, were known, they might prove to mark the stone he gave. (See pages 432, 433.)

We have found no record of any of these interesting inscriptions, nor have we found any one who knew of their existence.

It will be noticed in some of the illustrations in this volume, from photographs taken in former years, that the church in its entirety, and especially the great tower and spire, seemed to dominate the surrounding buildings of the smaller city almost like a foreign cathedral.

The general effect of this noble piece of architecture is now somewhat interfered with by the numerous high buildings since erected about it, marking the progress of Buffalo from a small to a great city; but the view of the “cross-topped spire” from the southwest, as one looks up through the wide expanse of Erie Street towards Main Street, is particularly impressive and beautiful.

“It peereth in the air
O'er the holy place of prayer . . .
Like a watchman, at his post,
Let it say—
Here the Lord Jehovah dwells,
Here ring the holy bells,
Here the Church's service swells;
Come and pray!”

The Music at St. Paul's.

1817-1903.

"And these that sing shall pass away ;
New choirs their room shall fill :

Be sure thy children's children here
Shall hear those anthems still."

The rendering of the musical portion of the services has always been a matter of importance in St. Paul's Parish. Beginning in a very small and primitive way, the music improved as the parish emerged from its missionary beginnings early in the century, and grew and increased with the growth of the church. The musical affairs have been under the general direction of the music committees appointed by the vestries. These committees usually engaged the organists, and consulted with them as to the rendering of the music, subject, of course, to the rector's approval. The different committees did efficient and faithful work, but they did not consider it necessary to keep formal records of their proceedings, and few of their reports made to the various vestries can now be found, and those that are in existence are usually lacking in details. It has been consequently difficult to follow the different changes and growth of the music. It has been necessary to consult the books of the various treasurers, and many other old records and documents of the parish, old newspaper files, scrap books, and programmes. The Buffalo newspapers paid little attention to church festivals or church music, or indeed to music of any kind, until about the year 1864, when John R. Drake began his interesting musical and dramatic notes in the *Buffalo Commercial Advertiser*. These notes and similar information in other Buffalo papers have helped in filling out some parts of the record given here.

In the very early days of St. Paul's the choir was composed of Jacob A. Barker, Dr. Josiah Trowbridge and Stephen G. Austin, assisted by a few of the ladies of the parish whose names are not mentioned. Dr. Trowbridge was also a member of the first vestry. There is no record of any musical instrument being in use at St. Paul's at this time. On March 29, 1820, the oldest musical society in Buffalo was organized, called the "Musica Sacra Society," and the Rev. Deo-

datus Babcock, who, a few weeks later, became the second rector of St. Paul's, was its leader and teacher. This society's membership list of fifty contains the names of most of the prominent residents of Buffalo of that day.

The first frame edifice of St. Paul's was consecrated February 25, 1821. The village newspaper, *The Buffalo Patriot*, of July 10, 1821, had the following in regard to St. Paul's choir, which was a voluntary one, on the occasion of the fourth of July celebration in that year: "The procession marched to the Episcopal Church." The services were "commenced by singing an appropriate hymn," and "were concluded by singing *Hail Columbia*. The able manner with which the choir acquitted themselves on the occasion was highly gratifying to the audience." And of the celebration of the fourth of July, 1824, the same paper reports that, during the services at St. Paul's, "the singing was performed in a style creditable to the choir and highly gratifying to all." These are probably the earliest recorded musical criticisms in Buffalo, and serve to make almost audible to us those far-off strains of "Hail Columbia," sung by voices so long ago hushed. At the beginning of the rectorate of the Rev. Addison Searle, in March, 1825, he was given authority by the vestry to purchase an organ for the church. This was done by subscription, dated March, 1825 (see page 25). On August 22, 1825, "the organ recently placed in the church by Hall and Erben, was accepted, and the treasurer was instructed to pay them \$430." The new organ was in place in time for the laying of the corner stone of the City of Ararat, September 2, 1825, on the "communion table of St. Paul's" (see pages 27 and 366), at which time, according to Major Mordecai M. Noah's own account, "the full-toned organ commenced its swelling notes, performing the *Jubilate*," and "'Before Jehovah's Awful Throne' was sung by the choir to the tune of *Old Hundred*."

At this time the number of communicants reported by St. Paul's to the convention was twenty-seven, and the following year, thirty-five. In 1827, the report was fifty communicants.

The name of the organist who played at St. Paul's prior to 1827 is not known. The first recorded name is that of James D. Sheppard, who, in a letter written by him in 1840, says : " May 14, 1827, I arrived in Buffalo, and commenced my engagement as organist of St. Paul's Church, at a salary of \$200 per year, and an additional sum of \$50 per quarter for instruction to the choir."

Mr. Sheppard was an Englishman by birth, and a musician by nature and education. In England he was known as a clever oratorio singer, and at times had played the violin in various orchestras, and he had heard, and performed with, the great celebrities of his day. He was a man of sterling character, and the value of such an organist to the little village congregation in those primitive days can be readily appreciated. His service as organist lasted, with one or two short intermissions, until the old frame church was sold in 1850. Mr. Sheppard opened the first music store in Buffalo, in May, 1827, originally in his own name, and now known as Denton, Cottier & Daniels ; and in the same year he brought the first piano for sale to the village. People came from miles around to see this " strange machine."

In 1827, the choir consisted of Noah P. Sprague, J. M. Langdon, Dr. Stagg, B. Higgins, and Miss Katherine Kip, Miss Fanny Pomeroy, Miss Katherine Ransom, Miss Belinda Radcliffe, afterwards Mrs. Robert Hollister.

On November 28, 1827, a subscription amounting to \$113.50 was made " for the purpose of defraying the expenses of the music in said church, for six months ending on the 28th November, 1827." From time to time subscriptions were made by different members of the congregation, in which they promised to pay certain sums per quarter for the tuition of pupils by the organist of St. Paul's. From May 27th to December, 1829, two " singing schools " were held each week.

In the minutes of the vestry meeting of April 23, 1828, occurs the first mention of a music committee, Dr. H. R. Stagg reporting for such committee. In the year 1828, the church edifice was much enlarged, as stated elsewhere in this volume. April 4, 1829, George

Beach acknowledges receipt of \$2.40 for "blowing the organ in the church." Another receipt, giving a glimpse of conditions at that time, is that of Loring Peirce, the sexton, dated April 18, 1829, for candles. Among the items is one of fifty cents "for four pounds candles for singers"; also, "sperm candles for chandelier," of more elegance than those for the singers.

In a letter written in 1829, Dr. Josiah Trowbridge says: "Our organ is closed, as I understand, on account of there being no funds to pay an organist." This stringency, however, could not have lasted very long, for in June, 1829, the vestry appointed Dr. Trowbridge a committee to sell the organ, and purchase a new one. The subscription list for the new organ, to cost \$1,200, is dated September, 1829, and amounted to \$950.

On Sunday, September 13, 1829, the Rev. William Shelton preached his first sermon as rector of St. Paul's. From December, 1829, to September, 1832, a "singing school" was held each week. On January 19, 1830, the first vestry meeting at which Dr. Shelton presided, it was resolved, "that Mr. Sheppard be paid at the rate of \$200 per annum from the 1st September, 1829, and \$150 per annum for the nine months previous," for his services as organist.

In 1831, the missionary stipend to St. Paul's was discontinued, and the parish became entirely self-supporting. In 1832, Buffalo was incorporated as a city, with a population of 10,000. In March, 1833, the vestry dispensed with the services of Mr. Sheppard as organist, on account of lack of funds; but the new vestry, a month later, in April, reappointed him. In 1836, Trinity Parish was organized, at a meeting held at St. Paul's. In 1837, Miss Agnes L. Thompson (afterwards Mrs. Edward S. Warren) and Miss Kate Kipp are spoken of as singing in the choir. In April, 1839, it having been represented to the vestry that many of the congregation were dissatisfied with the church music, George B. Webster, Lester Brace and Dr. James P. White were appointed the music committee. At this time Mr. Sheppard made a new arrangement with the vestry; this was to have two

singing schools each week for the instruction of the choir, for which he was to be paid \$400 per year in quarterly instalments.

In the autumn of 1839, six members of the choir left Buffalo, and others were secured to fill their places. The record mentions no names, but the choir usually consisted of ten or twelve singers.

On the first Monday in December, 1841, R. H. Heywood, Henry Hamilton and Lester Brace were appointed as the music committee.

A musical storm-cloud appears at this time, and on December 6, 1841, Mr. Sheppard resigned as organist, his resignation taking effect on January 1, 1842, at which time the parish was considerably in his debt.

On January 1, 1842, the new music committee employed Emory Taunt to take entire charge of the music of the church. Mr. Taunt was to employ an organist and an organ blower, and also to lead the singing and to give all instruction necessary to the choir, at least once a week, and to give musical instruction in the Sunday School room, and keep the organ in repair and tune. The first organist employed by Mr. Taunt was Mr. Barton, and later in the year A. L. Webb succeeded Mr. Barton. December 27, 1842, the music committee made their report saying that, in spite of Mr. Taunt's faithful and zealous efforts, they had "not fully realized their expectation of durable improvement" in the music, and asking that a new committee be appointed. E. S. Warren, Lester Brace and Joseph G. Masten were then appointed, and they discontinued the services of Mr. Taunt, January 1, 1843, and employed A. L. Webb to play the organ for one month, after which Mrs. George Moore became organist and leader of the singing until Easter. For lack of expert attention the organ had become badly out of repair, and in March, 1843, William Williams made a full written report on its condition, in which he referred to Mr. Sheppard as "a long-tried friend of our parish."

In April, 1843, at the vestry election, church music was the burning question of the day, and fifty-seven votes were cast, being about three times the usual number. The new vestry appointed George B. Web-

ster, J. A. Barker and Josiah Trowbridge as the music committee. The organ being found in very bad condition, from amateur attempts at tuning, they were given authority to employ a competent person to have it repaired. Mr. Sheppard was engaged to do this work, and was also reinstated, from Easter Monday, 1843, in his position as organist, which he held until Easter, 1850.

The committee suggested that it might be advisable to pay certain members of the choir who were not members of the church and whose services were especially desirable. Mrs. Fallon was so engaged at Easter, 1843. This is the first mention of a paid singer in St. Paul's choir. Referring to Mr. Sheppard, the music committee said: "The committee are also of the opinion that the services of a person well qualified to have the charge and direction of the music of the church, to play the organ and to be depended on to keep it in tune and preservation, is greatly undervalued, and most poorly appreciated; and when to these qualifications there are united in the same person a devout and reverential spirit and manner, securing respect and constituting an important and influential example in the church and especially in the gallery, where there is more likely to be levity and a disregard for the sacredness of the place—the value and importance of such an individual to the church can hardly be over-estimated."

An entry of 28th January, 1845, says: "For one flute stop to organ, by direction of the vestry, \$50." On April 1, 1845, an agreement was signed between Miss E. P. Tryon and "St. Paul's Society for her singing at the regular services of said church," at \$100 per year. Miss Tryon sang there until 1850.

In the choir, in the middle '40's, Miss Joy sang, Miss Webster, Miss Elizabeth Hersee, Mr. Houghton, A. H. Caryl, Hunting S. Chamberlain, Mr. Hagar and others. About 1845 Robert Denton sang alto in the choir. The members met socially and for practice at the home of George B. Webster, on the northwest corner of Swan and Franklin streets—where the Roman Catholic see house was afterwards built, adjoining St. Joseph's Cathedral; also at the homes of R. H. Heywood and

A. H. Caryl. The choir in the frame church was a voluntary one, with the few exceptions referred to. During the last year in the frame church, 1849, Mr. Denton was assistant organist under Mr. Sheppard. One of the drawings made in 1849 of the frame church, reproduced at page 38, shows the pipe organ in the gallery over the main entrance, at the east or Main Street end of the edifice. This was the loft for the organ and choir from the earliest times.

March 8, 1850, the building committee reported the sale of the frame church ; the bell, organ, font, and certain other furniture belonging to the church were reserved. The frame edifice was sold to the German Evangelical Church of Buffalo (St. Peter's), and the last service of St. Paul's congregation in the building was held on Sunday, March 17, 1850, after which it was removed to Genesee Street, northeast corner of Hickory Street, where it was occupied as St. Peter's Church until 1877. The corner stone of the new stone edifice of St. Paul's was laid on June 12, 1850. During the building of the stone church the congregation leased Clinton Hall, on the southeast corner of Clinton and Washington streets, and worshipped there. This building was afterwards known as St. Pierre's French Roman Catholic Church, and was demolished in 1900. At this time, Easter, 1850, James D. Sheppard severed his more than twenty years' connection with the parish as organist. His letter of resignation is dated December 3, 1849, to take effect at Easter. Robert Denton succeeded him as organist of St. Paul's, at Easter, but Mr. Sheppard sang in St. Paul's choir for several months after this time, and later became the organist of Trinity Church.

James D. Sheppard died in 1881, aged eighty-eight years. A brass tablet in the present St. Paul's Church records his long service as organist, and the bequest which he made to the parish. (See page 293.)

Robert Denton was the organist in Clinton Hall. Among the paid singers at this time appears the name of Mrs. Eager.

In April, 1851, although the new church edifice was not yet ready for occupancy, the lease of Clinton Hall was given up. The organ

was removed from the hall to the basement of the rectory on Pearl Street, and was afterwards sold to the Presbyterian Society in Fredonia, N. Y., for \$600. The members of the congregation attended Trinity and St. John's churches, and during the summer of 1851 the Rev. Dr. Shelton went abroad.

A new organ was needed for the new church edifice, and in May, 1851, several persons agreed to loan the parish \$2,500, for the purpose; the organ was to be in place by the following October, and to be the property of these persons until paid for by the parish. This offer was accepted by the vestry.

The new edifice was consecrated on Wednesday morning, October 22, 1851. In the description of the new church, quoted earlier in this volume (page 70), from the *Gospel Messenger*, 1851, the organ is thus described: "The organ (a powerful and fine-toned instrument from the manufactory of House & Company, Buffalo), containing thirty stops, is placed over the vestry, at the east end of the north aisle, and in front of it is a space raised one step and enclosed, for the singers."

December 30, 1851, the vestry decided that the new organ placed in the church by the subscribers to the organ fund, and which cost \$2,500, was satisfactory, and it was accepted.

The choir in the new stone church, from 1851 to 1857, was under Robert Denton as organist; from 1853, George C. Rexford sang bass and was director and leader of the choir, which was the first paid quartette in St. Paul's. Among the names of the singers we find Miss C. L. Case of Syracuse, soprano; Mrs. Elizabeth A. Cross, contralto, to July, 1854; Thomas F. Thornton, tenor, from September, 1852, to 1857; Miss Susan A. Boss, soprano; Miss Amanda Allen; in 1854, Miss Whiting, Miss S. Lucette House, contralto for several years; Miss Emily H. Parsons, soprano, to May, 1855; Miss Helen S. Gillet sang for a few weeks in 1855, and later, Miss Deborah Scarborough was soprano to June, 1856; Miss M. R. Birge sang until 1857.

One thousand dollars was the amount appropriated for music for the year beginning at Easter, 1853.

In March, 1855, the plan was mentioned of removing the organ from its position near the chancel to a gallery to be built in the west-erly end of the church. In 1856 this question was still under discus-sion. Mr. Upjohn, the architect of the church, was consulted, and advised against it as being injurious to the effect of the building as a whole. The feeling in the congregation was very strong against the change, and the vestry finally allowed the matter to rest for the time.

On June 14, 1857, Robert Denton resigned as organist of St. Paul's, and was succeeded in the position by Everett L. Baker, on June 21, 1857. George C. Rexford continued as director and leader of the choir, and Miss S. L. House continued to sing. Thomas F. Thornton resigned his position in the choir in 1857, being greatly occupied with superintending the installation of the chiming apparatus for the new bells of St. Paul's, and in pealing and chiming them.

In July, 1857, Mr. Dutton of Lockport sang tenor in the choir, fol-lowed, in 1858, by John G. Woehnert. Miss Anna Poole sang soprano, and Miss S. L. House, contralto.

In 1858 Horace F. Kenyon sang bass, Miss Martha Guild, soprano, Miss Julia Farr, contralto, and John G. Woehnert, tenor. Miss Guild left after about six months, and later the choir consisted of Miss Mag-gie Smith, soprano; Mrs. George Woehnert, contralto; John G. Woehnert, tenor; H. F. Kenyon, bass.

In July, 1859, a large majority of the vestry considered the removal of the organ to the west gallery as necessary; but a number of the congregation were still strongly opposed to this, and six par-ishioners then offered to defray the expenses of the music up to Easter, 1860, if the vestry would allow the organ to remain in its posi-tion adjoining the chancel. The vestry agreed to this, and it was decided to engage a suitable leader, who, with the organist, should conduct the music and lead the congregation in singing the hymns, etc., and Horace F. Kenyon and John G. Woehnert gave voluntary assistance in singing in the choir for six months, for which they received the thanks of the vestry in April, 1860.

This experiment of "congregational singing" lasted only six months. Miss Anna Poole and Miss Howell sang in the choir shortly after this time.

Mr. Kenyon fell ill in 1862, and S. E. Cleveland then took the position of bass.

The *Gospel Messenger* of April 23, 1862, has the following in regard to music at St. Paul's: "The Easter Festival of the Sunday School of St. Paul's Church, on Tuesday evening, attracted a very large number of old and young, sufficient to test the capacity of the church—the scholars alone numbering nearly five hundred. . . . The music was the feature of the evening. . . . The choir, which is one of the best in the country, was assisted by many of our vocalists, the whole being under the direction of Everett L. Baker. . . . Mr. Blodgett, the organist of St. John's, relieved Mr. Baker from his duties as organist during the evening. The solo singers were Miss Smith, Miss Kimberly, Miss Hayden, Miss Ford, Miss Hollister, and Messrs. Tobias, Cleveland, Drake and Vining. . . . The *Welcome Song* was a beautiful improvisation, and was as unexpected as it must have been agreeable to Dr. Shelton, who had just returned to the city after several weeks' absence. It was arranged by the organist . . . and sung by the 'Young Choir,' accompanied by one of Prince's new style organ melodeons, admirably played by Miss Edith Kimberly (afterwards Mrs. Wm. H. Walker). . . . The chant, *Passover*, sung antiphonally, was magnificently rendered. . . . The Carol, *Last and First*, consisted of six exquisite solos, by voices in different parts of the church." . . . The paper also speaks of Hobart Weed in connection with the singing of the "Young Choir."

Everett L. Baker was the first organist in Buffalo to introduce the especially elaborate music at the Easter, Christmas, and other church festivals.

The change so long agitated was finally brought about, and the organ and choir were removed to the gallery recently built for them at the westerly end of the church, at the close of the year 1863.

A small mixed choir was organized in 1864, and lasted four months. In addition to the regular quartette there were Miss Mary Hayden (afterwards Mrs. John B. Seymour), soprano ; Miss Julia Hayden (afterwards Mrs. Benjamin Hamilton), contralto ; Miss Hollister, Hobart Weed and Mr. Kenyon.

The treasurer's report for the year ending at Easter, 1865, shows the disbursements for music to have been \$1,096.19.

At Easter, 1865, the choir was again reorganized. Miss Dellanbaugh (afterwards Mrs. John G. Woehnert), soprano ; Mrs. George Woehnert, contralto ; John G. Woehnert, tenor ; and George Woehnert, bass.

Referring to the Christmas music at St. Paul's, the *Commercial* of December 30, 1865, speaks of Everett L. Baker as organist, and of the singing of Mr. and Mrs. George Woehnert, complimenting the efforts of "the ladies and gentlemen of the choir," but says a quartette is not enough to fill so large a church. The same paper also refers to a recent evening service at St. Paul's, when the bishop preached, and the choir loft was filled with singers, who sang Luther's grand old hymn, "Ein' feste Burg ist unser Gott," with fine effect, making the arches ring with the music. One of the critics said, "How much better music—outside of the ordinary chants—sounds from a choir loft, instead of from the floor of the church."

A feeling of dissatisfaction with quartette choirs would seem to have been somewhat general at this time. Bishop Potter of New York is quoted as denouncing "operatic singing" in the churches. A trial of boy choirs seemed to be a solution of the difficulty.

In March, 1866, the music committee of St. Paul's decided upon having a double quartette choir : Miss Sarah A. Barker and Miss Sill, sopranos ; Mrs. George Woehnert and Miss Ella D. Barker, contraltos ; John Woehnert and Mr. Kimball, tenors ; George Woehnert and Mr. Barker, basses. Everett L. Baker, organist and director.

The Easter, 1866, Sunday School Festival was a memorable one. The Sunday Schools of all the parishes in the city assembled at St.

Paul's, and over fifteen hundred children were present, each Sunday School marching into the church with its especial banner. Bishop Coxé catechised the children and preached the sermon. The Easter Carols were excellently given under the direction of Everett L. Baker, the organ being played by Robert Denton. An innovation at this service was the playing of one of the carol tunes upon the chimes in the belfry, after which the children sang the carol, *Easter Bells*.

The choir of St. Paul's in 1866 was generally commended as being the best "the church has had for many a year," and giving very general satisfaction.

In March, 1867, Everett L. Baker resigned his position at St. Paul's, after being organist there for ten years, and was succeeded by C. B. Schuyler. At the Easter Sunday School Festival in 1867, 1,600 children, representing the different Sunday Schools of the city, sang at St. Paul's. The music was spoken of as excellent. J. R. Blodgett conducted, and Mr. Schuyler presided at the organ. "Miss Sill led the singing in a very spirited and pleasing manner." . . . The Easter music at St. Paul's generally gave great satisfaction, especially the organ playing of Mr. Schuyler, whose engagement as organist terminated on that day. He was followed by W. W. Killip from Geneseo, an Englishman by birth, who came highly recommended for his skill in drilling choirs and his understanding of church music. Mr. Killip was also, for a time, instructor in languages at the Heathcote School, then on the north side of Niagara Street, between Carolina and Virginia streets. A quartette was engaged, but it was decided to begin the training of a chorus of boys. The quartette consisted of Mrs. William O. Brown, Jr., soprano; Miss Alice Wells, contralto; P. Macfarlane, tenor; Horace F. Kenyon, bass. Mr. Schuyler became the organist of St. John's Church.

In May, 1867, "the experiment of a boy choir was tried in St. Paul's, . . . and was considered successful for a first attempt. It will yet take some time before a cathedral service can be performed." This choir sang in the west organ gallery, and was not "vested."

In 1867, Emil Telle sang tenor at St. Paul's ; Miss Stille was one of the principal singers there at that time, also Miss Sarah Barker. Mrs. William O. Brown was re-engaged. Hobart Weed first sang tenor in the regular quartette, and became a member of the music committee, about Easter, 1867. He has continued to take an active and most self-denying part in the maintenance and improvement of the music of St. Paul's from that time to the present.

In June, 1867, Mr. Killip left St. Paul's. Mr. Blodgett acted temporarily as organist.

December, 1867, it was said, "The New York City Episcopal churches have now generally adopted the boy choir. There are eleven of these now — the mania is spreading."

The Christmas, 1867, music at St. Paul's was conducted by J. R. Blodgett. Mrs. Brown, Mr. Telle and Mr. Kenyon sang solos. Mr. Kenyon had trained a chorus of boys who sang Gregorian chants, carols, etc., and he was much commended for his success in so short a time of training.

March 25, 1868, the vestry appropriated \$1,600 for music for the coming year, and their thanks were voted to Hobart Weed and Henry Bull for efficient and most acceptable work as music committee during the past year. It was determined to make the reputation of St. Paul's choir the first in the diocese.

At Easter, 1868, S. C. Campbell, the well-known opera singer, was heard at St. Paul's ; Mrs. William O. Brown (Mrs. Imogene Brown) also sang, as a member of the choir. Lloyd's *Te Deum* was given by the quartette. "The boys under Mr. Kenyon's management were excellent." In the evening, Bishop Coxe preached, and the church was crowded, aisles and all. J. R. Blodgett was in charge of the Easter music.

At this time Mrs. Imogene Brown went, for a short time, to Chicago, and her place at St. Paul's was filled by Miss Louise Palmer. Mrs. Brown returned to St. Paul's a few months later.

After April 12, 1868, Charles H. Beare of Utica became organist

at St. Paul's. Mrs. Imogene Brown, soprano, and Miss Alice Wells, contralto, were retained. Mr. Telle resigned, also Mr. Kenyon. It was decided to have the quartette and a boy choir, as usual.

In May, 1868, Mr. Beare was obliged, on account of ill health, to give up his duties for a time, and Mr. Schuyler was engaged as organist for three months. In July, 1868, Mr. Beare being no better, resigned as organist, and in July, 1869, he died, aged twenty-eight years. During the short time his health permitted him to play he gave entire satisfaction. On the resignation of Mr. Beare in July, 1868, J. R. Blodgett was appointed organist, and Mr. Kenyon continued as conductor and teacher of the boy choir.

Mr. Cooper, "a tenor from Utica," sang at this time at St. Paul's; Miss Anna Mischka sang soprano, followed in September by Miss Pitkin of Buffalo, afterwards Mrs. John V. Tifft.

At Christmas, 1868, the music was conducted by J. R. Blodgett. Alfred H. Pease directed the rendition of his *Bonum Est*. Solos were sung by Mrs. Imogene Brown and Miss Wells, and at the close of the service the boy choir sang "Hark, the Herald Angels Sing."

Early in 1869, Mrs. Imogene Brown left St. Paul's choir, going later to New York City, where she sang with great success at Christ Church, St. Bartholomew's and other New York churches, commanding large salaries and being much appreciated. Mrs. Brown's sweet voice and exquisitely clear enunciation are held in grateful remembrance by those who were fortunate enough to hear her. Many more recent singers seem to forget that the stately and beautiful liturgy of the church is intended to be plainly "understood of the people." In some of the modern choral services, highly praised by musical critics, the words of the service are quite unintelligible.

At Easter, 1869, Mr. Van Vliet, formerly of St. Peter's Church, Rochester, became organist of St. Paul's. Mr. Yerkes, bass; Miss Wells, contralto; John G. Woehnert, tenor. "The boys will be retained and retrained, and a volunteer chorus choir formed in addition to the paid quartette." Miss Reynolds sang soprano, followed in May by

Miss Joyce. In July, 1869, Mr. Van Vliet was obliged to resign on account of ill health, and during the summer his place was temporarily filled by Mr. Witherspoon and Mr. Whitney of Burlington. The Christmas, 1869, music was under the charge of Charles W. Sykes as organist and director. There was a chorus in addition to the regular quartette.

On January 9, 1870, the new organist at St. Paul's, H. G. Gilmore, took charge, with a choir exclusively of men and boys, the boys paid, the men mostly volunteer. At Easter, 1870 (April 17th), the new male choir sang for the first time, consisting of thirty boys and twelve men, including Doctors H. R. Hopkins, M. B. Folwell, G. C. Daboll, and Messrs. George J. Sicard, Hobart Weed, Edward C. Walker, Richard R. Cornell and others. This choir was not "vested," and sang in the west gallery. The *Commercial* says: "The attendance at St. Paul's on Easter was immense — many turned away; the boys were inclined to shout too much, but the music generally was very good." September 1, 1870, H. G. Gilmore resigned as organist, and was succeeded immediately by Lucien G. Chaffin, M. A., formerly an instructor at Hobart College. Mr. Chaffin was an able musician, and was also, in 1870-71, instructor in Latin, Greek and German, and from September, 1871, to August, 1874, head master of the Heathcote School, Buffalo.

At this time the keyboard of the organ was reversed, so that the organist could sit with his back to the organ and face towards the chancel end of the church.

The Christmas, 1870, music was rendered by the choir of men and boys, under the direction of L. G. Chaffin, organist, as was that of Easter, 1871, and was much commended. Later in April it was decided to retain twelve of the boys and to add six or more mixed voices.

In January, 1871, a quartette was formed at St. Luke's Church, consisting almost entirely of former members of St. Paul's choir: Miss Forsyth, soprano; Miss Wells, contralto; Hobart Weed, tenor; and F. W. Fiske, bass. Mr. Fiske was shortly followed by George J. Sicard. Joseph Mischka was organist at St. Luke's.

In May, 1871, Mr. Chaffin resigned from St. Paul's. He was succeeded by William Kaffenberger, the choir consisting of a quartette : Miss Anna Mischka, soprano ; Mrs. W. A. Sheldon (formerly Miss Julia Sweet), contralto ; F. W. Bindemann, tenor ; and A. B. Kellogg, bass. The *Commercial* says : "The chorus choir and boys have scattered like chaff in a high wind." The *Commercial's* musical notes state that from July 21, 1871, the choir of St. Luke's alternated with that of St. Paul's at the two churches, until October 1st.

During the summer of 1871, Miss Clute, afterwards Mrs. Seidenstriker, took Miss Anna Mischka's place in the choir, Miss Mischka returning (as Mrs. Blackmar) in November.

At Christmas, 1871, the quartette at St. Paul's was as follows : Mrs. Blackmar (formerly Miss Anna Mischka), soprano ; Miss Emily Mischka, contralto ; F. W. Bindemann, tenor ; A. B. Kellogg, bass ; William Kaffenberger, organist.

At Easter, 1872, Miss Edith Wheaton was soprano, and Mrs. Schofield (formerly Miss S. L. House) contralto. In January, 1872, Mr. Chaffin became organist at St. Luke's, but immediately after Easter, 1872, he returned to St. Paul's, succeeding Mr. Kaffenberger as organist. The quartette at St. Luke's disbanded. Miss Alice Wells came back to St. Paul's, as did Mr. Weed, who, with Dr. Daboll, sang tenor, with C. M. Curtiss as bass. Later, in April, Miss Lizzie Forsyth became soprano at St. Paul's. In May, 1872, at Whitsunday, a chorus choir was added to the regular quartette, consisting, among others, of Mrs. Daboll, Miss Kimberly, Miss Cowden, Mrs. A. R. Davidson, Miss Persch, Miss Bessie Coxe, Dr. G. C. Daboll, Dr. Hopkins, Mr. Woodworth, E. C. Walker, Robert Palen, Richard R. Cornell and others. This was the beginning of the famous chorus choir, which was at once organized into a choral society. A note on the programmes at this time says : "Those having good voices and ability to read plain music fairly, and desirous of entering the choir, are invited to address St. Paul's Cathedral Choir."

This chorus choir became very popular among the younger mem-

bers of the congregation, and the list includes the names of sons and daughters of many of the principal families in the church. The choir was entertained socially at the homes of prominent parishioners, and from time to time concerts were arranged in Buffalo and in neighboring towns, at which the choir sang for the benefit of struggling parishes. The constant practice required and given resulted in the marked proficiency of the organization as a whole, and in valuable musical training for the individual members. Among the names in the large chorus choir in 1873-'74-'75, etc., were : Mrs. G. C. Daboll, Mrs. John B. Seymour, Mrs. R. Kendrick, Mrs. George Coit, Mrs. A. R. Davidson, the Misses Emelie Flach (afterwards Mrs. Leonard Dodge). Serene Kibbe, Addie Cowden, Kate C. Remington (afterwards Mrs. James Nuno), Isabella P. Keene, Minnie Smith, Hattie Lay, Alice C. Barton, Rebecca Jones, Bessie Cleveland Coxe, Sara Remington, Minnie Atwater (Mrs. Lyman), Isadore Spencer, Minnie Mixer, Lucia Welch, Nellie Sage, Gertrude Sidway (afterwards Mrs. Chaffin), Bessie Bird, Mary Cleveland Coxe, Julia Atwater, Asenath C. Holmes, Leonora Godwin, Kittie Thompson, Emma Burtis, Lillie Lyman, and Dr. Daboll, Edward C. Walker, Robert Palen, Dr. Charles Cary, Trumbull Cary, William Woltge, Dr. H. R. Hopkins, C. K. Remington, Frank W. Fiske, Stanley B. Cowing, Robert Codd and many others.

Except at church festivals, the chorus choir sang at the Sunday morning services only ; at the evening services the music was generally rendered by a double quartette.

Numerous churches in Buffalo and in neighboring towns have profited by the fine musical instruction given at St. Paul's, many of the singers so trained being able later to take prominent positions in other choirs.

Mrs. Kendrick was a soloist for a short time, in June and July, 1872.

In November, 1872, Hobart Weed, for the music committee, reported to the vestry that the organ, which had been in use for twenty-one years, was in bad condition and that a new one was required. It was decided to raise funds by subscription for a new organ.

At Christmas, 1872, in addition to the regular quartette, a mixed chorus of thirty voices rendered the music, under the direction of the organist, L. G. Chaffin. A harp was also introduced.

Commenting on the Easter, 1873, music at St. Paul's, the *Commercial* says : " The Easter music at St. Paul's was more important than ever before. . . . Sir Henry Smart's *Te Deum* was sung. A more powerful organ is needed for so large a chorus, and one is to be forthcoming. Immense congregation at Easter." . . .

In April, 1873, the vestry returned their thanks to Hobart Weed and Dr. G. C. Daboll for their services on the music committee, and \$1,700 was appropriated to pay for the music for the coming year. William H. Walker and Howard H. Baker, from the organ committee, reported that they had obtained subscriptions from forty-five members of the congregation, amounting to \$6,555, and that a contract had been made with E. & G. G. Hook & Hastings of Boston for a new organ, to cost \$7,500, to be in place by September 1, 1873. The *Buffalo Courier* of September 12, 1873, gives a full description of the new organ at St. Paul's, " now being put up in the church." It was known as size No. 20, with three manuals, and there were 2,196 pipes. The organ was as modern in construction and equipment as could be made at the time. The design was in harmony with the architecture of the church ; the case was twenty-two feet in height and nineteen feet four inches in width, and twelve feet six inches in depth, the highest of the displayed pipes rising ten feet above the case. The same paper further says : " The choir has been enlarged to about forty voices, and, although not quite complete, has already secured much of the best local talent of the city."

After Easter, 1873, Miss Alice Wells, the contralto singer, went to New York, but Miss Forsyth continued as soprano until September 1st, when she went abroad, and some years later, became the wife of Signor Hugo Augier. Miss Ella P. Conger became the contralto singer in April, 1873, Miss Lottie Snow of Warsaw substituting for her until June, 1873. Miss Belle Brown of Lockport sang soprano

in September and October ; and after November 1st Miss Frances Davenport of Geneva became soprano, but could sing only one Sunday on account of illness. Miss Davenport never regained her health, and died not long afterwards. Mrs. George Coit kindly consented to take her place in the quartette, and sang until January, 1874, when Mrs. G. F. Staylin of Worcester, Mass., became the solo soprano at St. Paul's.

In 1873, Hobart Weed and Dr. G. C. Daboll constituted the music committee, and at Easter, 1874, in their report to the vestry, they said : " Mr. E. C. Walker is entitled to great credit for the interest taken in the choir ; we ask you to associate him with us on the music committee." This was accordingly done. In July, 1873, one of the Buffalo papers says : " At morning service to-morrow . . . will be rendered the *Inflammatu*s, solo and chorus from the *Stabat Mater*. This is the last singing of the chorus choir until September. . . . The success of the choir since its formation has been beyond all expectation, and the music rendered has been of a truly cathedral character." . . .

The *Commercial* of October 4, 1873, says : " Hook's workmen have finished St. Paul's organ." . . .

Ex-President Millard Fillmore died March 8, 1874, and on March 12th were held the funeral services at St. Paul's. Mrs. Staylin being ill and Miss Conger away, the choir was composed of Miss Christine Dossert, soprano ; Miss Rose Anderson, contralto ; Mr. Curtiss and Mr. Weed, and the chorus choir. The service was very beautiful and impressive, and a muffled peal was rung on the bells. Miss Dossert took Mrs. Staylin's place for some weeks, at this time.

In April, 1874, the appropriation for church music for the coming year was \$1,800, and the same amount was appropriated in 1876. The choir at Easter, 1874 (April 5th), was : Mrs. Staylin, Miss Ella P. Conger, C. M. Curtiss, Hobart Weed, and a mixed chorus of fifty-one voices, all under the direction of Mr. Chaffin. " The Heavens are Telling " was rendered with great power and effect, and Mrs. Staylin sang Handel's " I know that my Redeemer liveth." Miss Conger remained at St. Paul's until the last Sunday in May, 1874, when she

resigned, to the regret of the congregation and choir. She afterwards became Mrs. Charles W. Goodyear. Miss Rose Anderson was engaged as solo contralto, June 1, 1874, and the chorus choir sang, as usual, until July.

Mr. Chaffin resigned his position in the Heathcote School, in August, 1874, and went to New York City, returning to Buffalo three weeks later, and resuming his position as organist at St. Paul's. During his absence his place was temporarily filled by Mr. Peabody. Mrs. Staylin left St. Paul's in September, 1874, becoming soprano at St. John's; her place at St. Paul's was temporarily filled by Miss Jennie H. Thompson of Lockport, beginning in October. The Christmas, 1874, music was rendered by Miss Thompson, Miss Rose Anderson, Mr. Curtiss, Mr. Weed, and a mixed chorus of fifty voices. Mr. Chaffin was organist. A part of Wahle's orchestra assisted the chorus under the direction of Signor Nuno. The programme included the *Hallelujah Chorus* from the *Messiah*, Berthold Tour's *Te Deum*, and the anthem, "Lo, the Angel of the Lord," from the *Messiah*, all given with orchestra accompaniment.

This was probably the first time an orchestra was ever heard in St. Paul's.

Late in 1874, Dr. Daboll left St. Paul's to take charge of musical affairs at the Church of the Ascension.

For the three months preceding Easter, 1875, Mrs. George Coit took the place of leading soprano, singing also in the quartette at the Easter service, March 28th, the other leading singers being the same as at Christmas. They were assisted by a mixed chorus of forty-eight voices. At this time, Easter, 1875, was sung Sullivan's Festival *Te Deum*, written in commemoration of the recovery of the Prince of Wales. As rendered by St. Paul's choir, it was compiled from the original and arranged for the organ by Mr. Chaffin, and the orchestral parts for eight pieces were written by Signor James Nuno. The necessary condensation was most skilfully done. The original score of this famous *Te Deum* of seventy-six pages (about one-half of which

was given by St. Paul's choir), was written for a great chorus, full orchestra, military band and organ, and was first rendered at the festival held at the Crystal Palace at Sydenham, near London, May 1, 1872. On December 20, 1875, the distinguished composer having learned of the performance of the *Te Deum* by St. Paul's choir, and of how greatly it was admired in Buffalo, wrote a cordial letter of appreciation, which was published in the *Buffalo Courier* of January 13, 1876.

The *Commercial* of March 29, 1875, says: "The performance of the Sullivan *Te Deum* (at St. Paul's) left nothing to be desired." Mr. Chaffin was organist and director, and Signor Nuno conducted the *Te Deum*, and Handel's *Hallelujah Chorus*, which was given with great spirit and effect. At the evening service, the grand *Gloria* from Mozart's *Twelfth Mass* was sung. All were given with orchestra and organ. The church was crowded at both services.

In May, 1875, Miss Emma L. Underhill of Bath became solo soprano, the rest of the quartette remaining unchanged. Louis H. Plogsted was engaged as cornet soloist in October, 1875.

At Christmas, 1875, at St. Paul's, Gounod's *Sanctus* was sung; and "Praise the Lord," from Spohr's *Last Judgment*, was given at the Christmas Eve and Christmas morning services, with orchestra. Sullivan's Festival *Te Deum* was repeated, and received great commendation from the musical critics. A chorus of fifty assisted the regular quartette, and Mr. Chaffin and Signor Nuno conducted.

At the informal opening of the new City Hall, on Friday evening, March 10, 1876, St. Paul's chorus choir was present by special request, and rendered the music for the occasion, singing "To thee, oh Country," "My Country, 'tis of thee," and the Doxology.

At Easter, 1876 (April 16th), the same quartette with a mixed chorus of fifty voices sang, with orchestra. The *Commercial* said: "The music at St. Paul's was very fine." Gounod's *Te Deum* was sung, also Berthold Tour's anthem, "Blessing, Glory, Wisdom," both with orchestra. Mr. Chaffin's *Gloria in Excelsis* was also given with orchestra—"it is a really fine composition." At the evening service,

Gounod's *Sanctus*, from the *St. Cecilia Mass*, was sung with orchestra, and Mrs. George Coit sang, by request, "I know that my Redeemer liveth."

On July 4, 1876 — the centennial year — a special service, arranged by Bishop Coxe, was held at St. Paul's at 9.00 A. M. The bishop and ten of the clergy, with Dr. Shelton as dean, were met at the door by the vestry, and the service began with the singing of the "Non nobis Domine" (Psalm cxv.) as a processional. Gounod's *Te Deum* was sung by the large chorus choir, accompanied by the organ and the 74th Regiment Band, which rendered a stately voluntary, introducing "Ein' feste Burg ist unser Gott." The service was majestic and impressive throughout. The *Commercial* of July 5, 1876, in its report, said: "Those who bore a part in this solemnity will find pleasure in speaking of it in after years, as a truly historic event, and worthy of imitation hereafter, on all great occasions of public thanksgiving, . . . and as the Church thus lent her ancient offices to the sanctifying of a grand national event, we could not but reflect upon the sublime associations of such a service. Henry V., after Agincourt, is made to say: 'Do we all holy rites;

Let there be sung: *Non Nobis* and *Te Deum*.' " . . .

At Christmas, 1876, the music was rendered by the same quartette, the mixed chorus of forty-nine voices, and the Germania Band orchestra, under Signor Nuno, with Lucien G. Chaffin as organist and Louis H. Plogsted, cornetist. Among other selections, Handel's *Hallelujah Chorus* was given. A few days later, in the night of December 29, 1876, occurred the appalling railroad disaster at Ashtabula, Ohio, in which many lives were lost; and among the killed was Miss Minnie Mixer, the only daughter of Dr. and Mrs. S. F. Mixer, and for several years one of the most popular members of St. Paul's chorus choir. A very lovely and gifted young girl, her sudden death came as a personal blow to the community. A memorial service for her was held at Trinity Church, and a similar service was held at St. Paul's in memory of Miss Mixer and two other victims of the terrible disaster, John S. Pickering and Louis J. Barnard, a brother of Col. A. J. Barnard of St. Paul's vestry.

In February, 1877, permission was given by the vestry to the Rev. S. H. Gurteen to extend the organ loft four feet forward, and also to place a chancel organ over the vestry room in the space occupied by the old organ prior to its removal in 1863 to the west gallery. This new organ cost about \$1,200, and was first used at Easter, 1877. At this time the carved black walnut reredos, newly illuminated in gold and colors, was unveiled. There was an immense attendance at the Easter services. The two organs were used, and the music was rendered by the same quartette (except that Mr. Curtiss was ill, and Edward C. Walker took his place as bass), and a chorus of fifty-one voices, with a small orchestra. L. G. Chaffin, the organist, was assisted by Paul Henrich, and L. H. Plogsted was the solo cornetist and leader of St. Paul's Cathedral orchestra. Randegger's anthem from the 150th Psalm was splendidly sung, as was Dudley Buck's *Te Deum*. The new chancel organ was used with fine effect in Rimbault's *Jubilate Deo*. The Doxology at the end of the sermon was also accompanied by both organs.

April 16, 1877, the thanks of the vestry were extended to "the music committee, chorus choir, and all who have aided them, for the unexcelled music for the past year." In June, shortly before the chorus choir disbanded for the summer, Mrs. Imogene Brown sang the solo in the *Inflammatus* at St. Paul's. F. C. M. Lautz first sang in St. Paul's about June, 1877, and continued as baritone soloist for thirteen years. In September, 1877, Miss Underhill left for Europe, and Miss A. L. Hodges sang soprano until April 1, 1878, when Miss Carrie Butterfield became the solo soprano, just before Easter. Charles M. Curtiss, for several years the efficient basso of the quartette, was ill and unable to sing at Easter, 1877, and his death, at the age of twenty-eight years, took place on June 4, 1877.

At Christmas, 1877, F. C. M. Lautz was the baritone soloist and Edward C. Walker sang bass in the quartette, with Hobart Weed as tenor. Mr. Walker and Mr. Weed gave their services for many years. The chorus at Christmas consisted of fifty-five men and women.

January 1, 1878, Lucien G. Chaffin left St. Paul's, becoming organist at St. John's, and later going to New York City. He was succeeded at St. Paul's, for a few weeks only, by Dr. James Peck of New York ; and John H. Norman then became organist.

March 30, 1878, the vestry authorized the Rev. S. H. Gurteen to organize a full choral service for St. Paul's, to be used for the Sunday vesper service, and also to make such alterations in the chancel as he should deem necessary for this purpose. At Easter, 1878 (April 21st), the music was under the direction of John H. Norman, with George W. Fargo as assistant organist, and Louis H. Plogsted as solo cornetist and leader of St. Paul's Cathedral orchestra. The singing was by the quartette, Miss Butterfield, Miss Anderson, Messrs. Weed and Walker, and a mixed chorus of fifty-six voices, with F. C. M. Lautz as baritone soloist. Miss Lilian B. Norton of Boston was the special soloist at St. Paul's at Easter, 1878. Miss Norton, in 1879, took the stage name of Giglio Nordica—northern lily—and later became the famous prima donna, known as Madame Nordica. In the afternoon, the choral vesper service was held, the first vested choir in St. Paul's rendering the music.

At Christmas, 1878, the regular quartette, with a mixed chorus of thirty-six, sang, the organist being John H. Norman. Mr. Norman left St. Paul's immediately after Christmas, and Friedrich Federlein substituted for a few weeks. Miss N. T. Roesser also sang from July, 1878, to April, 1879. Miss Welch sang in January, 1879.

In January, 1879, Gerrit Smith became the regular organist. The quartette consisted of Miss Butterfield, soprano ; Miss Anderson, contralto ; F. C. M. Lautz, solo baritone ; Hobart Weed, tenor ; and Edward C. Walker, bass ; Mr. Weed and Mr. Walker gave their services. At Easter, 1879, a mixed chorus of forty voices assisted the quartette, and an orchestra of twelve pieces, under Plogsted, helped to render the music. Gerrit Smith was organist and director and George W. Fargo, assistant organist. Plogsted's *Te Deum*, especially written for this occasion, was sung. In the afternoon, the vested choir of thirty-

two men and boys, under Robert Palen, precentor, sang the choral vesper service, one of the features of which was the singing of the Doxology, accompanied by the gallery and chancel organs and the brass instruments of the orchestra. "The music was superbly rendered and the church was crowded."

The music committee for 1879 — appointed in April — consisted of L. C. Woodruff, Hobart Weed, Edward C. Walker, M. B. Moore and T. Guilford Smith. May 12, 1879, the vestry appropriated \$1,500 for the music. At Christmas, 1879, the chorus choir had become greatly reduced in size, being composed of four sopranos, three contraltos, four tenors, and four basses. There was an orchestra of ten pieces under Plogsted. The afternoon vesper service was sung by the vested choir of twenty boys and sixteen men under Allen G. Bigelow as precentor. Gerrit Smith was the organist and choir-master.

Miss Anderson resigned, to take effect January 1, 1880. Edward C. Walker and Hobart Weed resigned at this time, receiving the thanks of the vestry for their long-continued, voluntary service in the choir. The choir was reorganized, and the entire musical control placed in the hands of the organist, Gerrit Smith.

At Easter, 1880, March 28th, there was no quartette. Miss Butterfield was the solo soprano and there was a mixed chorus of thirty-four voices, conducted by Carl Adam. Gerrit Smith was the organist and director, and George W. Fargo the assistant organist. Goss's *Te Deum*, "composed on the occasion of Her Majesty's Thanksgiving, at St. Paul's Cathedral, London," was sung. At the vesper service, the vested choir of thirty-eight men and boys sang, with Allen G. Bigelow and Robert Palen as precentors.

The Rev. S. H. Gurteen left St. Paul's in April, 1880. Mr. Smith, the organist, resigned, and was succeeded in the position by Joseph Mischka. Miss Butterfield resigned, and shortly after became Mrs. Gerrit Smith, Mr. and Mrs. Smith going later to New York.

The music committee after Easter, 1880, consisted of Howard H. Baker, A. J. Barnard, Henry R. Howland, Hobart Weed and Edward

C. Walker. At the beginning of their term of office they found the church practically without an organist or choir. Joseph Mischka was engaged as organist the first Sunday after Easter, 1880, Miss Pauline Bonney as leading soprano, Miss Ida Hornung as contralto, and Adam Lautz, tenor. A volunteer chorus was secured by Mr. Mischka. Allen G. Bigelow continued to drill and conduct the boy choir, and under the supervision of Mr. Bigelow and Mr. Mischka the choir steadily improved and the afternoon choral services attracted large congregations each Sunday.

In September, 1880, it was resolved by the vestry that the interests of the church and the Sunday School required the efficient maintenance of a full choral service on Sunday afternoon.

At Christmas, 1880, an orchestra, under Louis Plogsted, assisted the double quartette and mixed chorus of thirty-two voices. Miss Marie Schelle sang on Christmas Eve and Christmas morning. The choral service was sung in the afternoon of Sunday (the next day) by the vested choir of thirty-six men and boys, under Allen G. Bigelow and Robert Palen as precentors. Joseph Mischka was organist and director.

On January 11, 1881, the Rev. Dr. Shelton resigned as rector, and was made honorary rector. Miss Gethelford sang to January 30, 1881.

At Easter, 1881, the chorus of thirty-four voices and quartette, conducted by Signor Nuno, sang, and Joseph Mischka was organist and director. Miss Schelle was the solo soprano and F. C. M. Lautz the solo baritone. The quartette was Miss Ida A. Snyder, soprano; Mrs. R. H. Heussler (formerly Miss Ida Hornung), contralto; Adam Lautz, tenor; and Edward C. Walker, bass. In the afternoon, the vested choir rendered the choral service, under Allen G. Bigelow and Robert Palen as precentors. N. P. Curtice sang tenor in the quartette about June 25, 1881. Miss C. E. Sears sang in September, 1881.

October 1, 1881, Hobart Weed was elected chairman of the music committee in place of Edward C. Walker, resigned. The vestry resolved a vote of thanks to Mr. Walker "for his unceasing and untiring efforts to advance and sustain the music of St. Paul's Church."

In December, 1881, the vestry agreed to have built a raised platform, extending the chancel floor into the nave, in order to accommodate the vested choir. This work was done early in 1882.

At Christmas, 1881, Miss Snyder was soprano ; Miss Annie F. La Mont, contralto ; N. P. Curtice, tenor ; and E. C. Walker, bass ; F. C. M. Lautz was solo baritone. There was a mixed chorus of thirty-one voices. Signor Nuno's *Te Deum* and *Jubilate Deo*, and the Handel *Hallelujah Chorus* were sung at the morning service. Even-song was rendered by the vested choir of about forty-five voices. Joseph Mischka, organist and director ; Hobart Weed, director of vested choir ; and Robert Palen, precentor. Louis H. Plogsted, leader of orchestra.

At Easter, 1882, Joseph Mischka was organist, and there was a quartette and chorus of thirty-two voices. The quartette was the same as at Christmas, 1881, except that F. P. Turner had become the tenor. Hobart Weed frequently gave his services as tenor in the quartettes during these years. The afternoon vesper service was sung by the vested choir of thirty-six men and boys, with Robert Palen as precentor.

In May, 1882, the Rev. John W. Brown, D. D., became rector of St. Paul's. Dr. Brown had strong musical likings, and had made a deep and long-continued study of church music especially, and under his fostering care the musical portions of the services at St. Paul's steadily improved. In June, 1882, the vestry appropriated \$2,500 for the music for the coming year.

Beginning in 1882, Mrs. Henry W. Burt, being appointed by Dr. Brown, voluntarily looked after the welfare of the boys in the choir. She visited them in sickness, taught them the service, invited them to her home, accompanied them on their summer outings, befriended them in every way, and gained the obedience and love of every boy in the choir. Her valuable assistance was much appreciated by Mr. Mischka, the organist. Mrs. Burt continued this self-denying work until about the year 1890, at which time Mr. Gilbert was the organist. Miss Mary Lovering succeeded Mrs. Burt.

The Christmas Eve, 1882, music at St. Paul's, on Sunday afternoon (Christmas Eve) was rendered by the vested choir of men and boys, assisted by a quartette of brass instruments; and on Monday morning, Christmas Day, the full chorus choir sang, with the organ and an orchestra of ten pieces. Joseph Mischka was organist and director, and William Kaffenberger assistant organist. The Christmas Eve service was attended by an immense congregation, and "the music was magnificently rendered," as was also that on Christmas Day.

At Easter, 1883, both services were sung by the vested choir of forty-nine men and boys. Simon Fleischmann assisted Joseph Mischka as organist, and Hobart Weed was director of the vested choir. Robert Tolmie was the solo cornetist. There was no quartette or mixed chorus at Easter, 1883. In March, 1883, Hobart Weed, Edward C. Walker and Dr. Henry R. Hopkins were appointed the music committee. After Easter, 1883, Miss Ella Wirt of Albion became the solo soprano.

For some years after Easter, 1883, no authorized published programmes of the music rendered at the great festivals of the church appear to have been issued by St. Paul's. This makes it especially difficult to follow the personnel of the various choirs, as the newspaper accounts are most fragmentary, and often incorrect, and there are practically no other records which are accessible. This change in regard to the publication of musical programmes, quite generally adopted throughout the diocese, at this time, appears to have had its inception among the clergy of Rochester, N. Y. It was thought that the extent to which the advertising of the music had been at times carried encouraged a wrong motive for church going, affected the character of the music itself, and made it unduly prominent. Miss Wirt sang to May 1, 1883; also Miss L. C. Welch and Mrs. Jesse Peterson, in May and June.

In June, 1883, there was a chorus choir of about twenty men and women, most of whom were paid. Among the names are found Miss Julia Strasmer, Mrs. Archibald, Miss Inman, Miss Augusta Mischka,

Simon Fleischmann, George T. Moseley, F. P. Turner, Miss Blanche Smith and others. This choir continued, with some changes, to 1885, at the morning services.

On October 11, 1883, occurred the death of the venerable and beloved honorary rector of the parish, the Rev. William Shelton, D. D., in the eighty-sixth year of his age. On October 15th, his funeral was held in the church where he had for so many years been rector. An immense congregation filled the building, and many were unable to gain admittance. The bells which he had loved were tolled. The music was rendered with impressive effect by a full chorus choir in the organ loft, and the vested choir of fifty-two boys and twelve men in the chancel, accompanied by both organs. Mrs. Wells B. Tanner sang "I know that my Redeemer liveth." After the prayers that followed, "Nearer, My God, to Thee" was sung, Mrs. Tanner singing the first verse, then the chorus and surpliced choir, first alternating and then together. In 1883, rooms for the vested choir were built in the basement.

At Christmas, 1883, Mrs. Jesse Peterson and Miss Clara Barnes sang solos, and carols were given by the boy choir; Joseph Mischka was organist and director, and there was an orchestra of ten pieces. Plogsted's *Te Deum* and anthem were sung. Simon Fleischmann was assistant organist. In February, 1884, Mrs. T. P. Vaille became the solo soprano. At Easter, 1884 (April 13th), Sullivan's Festival *Te Deum* was sung, with quartette, consisting of Mrs. T. P. Vaille, soprano; Mrs. R. H. Heussler, contralto; Hobart Weed and Edward C. Walker. F. C. M. Lautz, baritone soloist. A chorus choir of forty also assisted, including many well-known singers. Joseph Mischka was conductor and organist, with Simon Fleischmann as first assistant and Miss Bianca Fleischmann as second assistant organist. R. J. Tormie was the cornetist, and L. H. Plogsted was the leader of the orchestra. The vested choir sang the vesper service at 4.00 P. M. The church was crowded to its utmost capacity at both services, and the music was enthusiastically praised by the critics. "The Easter service of song was pre-eminently successful in every way."

In May, 1884, the new music committee was Hobart Weed, Edward C. Walker, Dr. H. R. Hopkins, A. J. Barnard and James R. Smith. The same committee also served in 1885, 1886, 1887, 1888. In May, 1889, Edmund Hayes was added to the committee.

At Christmas, 1884, the music was rendered by a quartette, chorus, and vested choir, and Plogsted's orchestra of ten pieces, and "was of a high order of excellence. Mr. Mischka conducted, and Mr. Kaffenberger was assistant organist. The singing of the boy choir was a beautiful feature." The solos were by Mrs. Vaille, Miss Elliott, Mr. Lautz, J. H. Williams and E. C. Walker. During 1884, Miss Julia Strasmer, Mrs. Jesse Peterson, Miss Seaman and Mrs. Heussler sang.

At the morning service at Easter, 1885 (April 5th), Sullivan's *Te Deum* and Gounod's *Sanctus* were rendered, the singing of Mrs. Vaille and F. C. M. Lautz being especially commended. Plogsted's orchestra of ten pieces assisted, Mr. Mischka conducted, and Andrew T. Webster was assistant organist. Mr. Webster had just been appointed organist at the First Presbyterian Church for the ensuing year. The boys sang at the offertory, and also at the early celebration of the Holy Communion, which was a choral service; the usual afternoon choral service was also held.

At the Christmas, 1885, services, there was a full chorus and orchestra, and a quartette. Miss Grace Wadsworth sang, also Mrs. William N. McCredie and F. C. M. Lautz. Mr. Kaffenberger was assistant organist, and Mr. Mischka conducted.

In March, 1886, Mrs. Fredericks was engaged as contralto at St. Paul's. Miss Gussie H. Sears sang soprano from March, 1886, to October 1st.

At Easter, April 25, 1886, the organ, quartette, and chorus of fifty were assisted by Plogsted's orchestra of eleven pieces. The quartette was Miss Sears, soprano; Miss Grace Wadsworth, Messrs. Weed and Walker. Mrs. Crosby Adams played the organ and Joseph Mischka conducted. At Easter, 1886, the trio, "Lift thine eyes," from *Elijah*, was sung by three of the boys of the choir, Bert Smith, J. Clark Mil-

som, and Allan Farr, and was considered so remarkable a performance for boys that they were requested to repeat it at a public concert given by the *Buffalo Liedertafel*. Among the boy sopranos in the vested choir at this time was Percy Lapey, now a well-known local singer. In May, 1886, the vestry voted their "warmest thanks to Messrs. Hobart Weed and Edward C. Walker." On Sunday evening, May 29, 1886, a special and notable choral service was held at St. Paul's for the officers and men of the 65th Regiment, of which the Rev. Dr. Brown was chaplain. The service was an elaborate one, and the regimental band assisted.

At Christmas, 1886, the chancel choir of forty boys and twelve men sang at the choral celebration of the Holy Communion at midnight on Christmas Eve. On Christmas day, the mixed chorus of forty rendered the music, assisted by Plogsted's orchestra. Mrs. McCready, soprano; Mrs. Fredericks, contralto; Messrs. Weed and Walker, and F. C. M. Lautz. Baumbach's *Te Deum* was sung.

At Easter, April 10, 1887, Plogsted's *Te Deum* was given. There was an excellent quartette and chorus choir, Joseph Mischka conducting, and Mrs. Crosby Adams at the organ. The solos in the *Te Deum* were sung by Mrs. William N. McCready, soprano; Mrs. A. S. Fredericks, contralto; Hobart Weed, tenor; and Edward C. Walker, bass. F. C. M. Lautz was the baritone soloist. The boy choir sang carols at the offertory, and repeated them at the choral Even-song in the afternoon. The first Shelton memorial windows were unveiled.

In May, 1887, it was proposed in the vestry meeting to have the vested chancel choir at the Sunday morning services; but it was decided not to do so. Three thousand dollars were appropriated for the music for the ensuing year.

The work of the two choirs at St. Paul's made heavy demands upon the time of the organist, and, with the increased number of services, Mr. Mischka found that it would be impossible for him to give proper attention to the music at the church without resigning some of his other musical work. He did not feel justified in doing this, and there-

fore, in November, 1887, he tendered his resignation as organist of St. Paul's, to take effect at any time before Easter when his successor should be secured. Mr. Mischka's resignation was much regretted, not only because of his musical ability but also on account of his uniform courtesy and his consideration for others. He continued to play until February 12, 1888, at which time Charles S. Carter became organist and director at St. Paul's, Mr. Mischka becoming, at that time, organist at the Delaware Avenue Methodist Church, where he still is.

April 1, 1888, Easter Day, there was an early choral celebration of the Holy Communion, Morning Prayer at 10.30, and choral Even-song at 4.00 P. M.—with Evening Prayer at 7.30 P. M. Mr. Carter was the organist, and John Lund directed, with an orchestra of ten pieces. The music was "of an unusually high order." Mrs. Fredericks sang Holden's *Resurrection*, with exquisite violin obligato, and F. C. M. Lautz sang Gilchrist's *The Alleluia*. The anthem *Christ our Passover*, with full chorus, and solos by Mrs. McCready and Edward C. Walker, "was a magnificent *finale*." April 7, 1888, John Lund was engaged at St. Paul's to take charge of the choir.

After Easter (April 1), 1888, Miss Gertrude L. Sears became the leading soprano at St. Paul's, and Mrs. Fredericks, the leading contralto, resigned.

April 25, 1888, the Rev. Dr. Brown resigned his rectorship of St. Paul's, to take effect on the first of the following June, in order to become the rector of St. Thomas's Church, New York City.

On Thursday, May 10, 1888, Ascension Day, St. Paul's Church was destroyed by fire. The congregation afterwards worshipped at the Temple Beth Zion (the Jewish synagogue, at that time on Niagara Street, where the Masonic Temple now stands), during the rebuilding of the church edifice.

On the Sunday following the fire, May 14, 1888, the services were held at the Temple Beth Zion, but the chimes of the ruined church, themselves uninjured, pealed out, calling the people to worship. Dr. Brown conducted the choral Even-song. May 27, 1888, Mr. Carter

resigned as organist, and Miss Marie McConnell took his place, with John Lund as director. The choral vesper services were discontinued after June 17, 1888, in Temple Beth Zion. Miss Gertrude L. Sears was soprano until February 14, 1889. Miss A. M. Gates sang in August, 1888; also, P. G. Lapey, Mrs. Hancock Rice, Miss Eckart, and others.

The Easter services, April 21, 1889, were held in the basement of the church, then in process of reconstruction after the fire. There was a large congregation. Under Mr. Lund's able direction "the music by the boy choir was of a high order of excellence," but no especial effects were attempted. Miss McConnell was organist. Mr. Lund continued at St. Paul's until October, 1889.

In September, 1889, Samuel J. Gilbert was appointed organist and choir-master, being the first to hold that position in the restored church. His father was W. B. Gilbert, organist of Trinity Chapel, New York City. Miss McConnell continued at St. Paul's until April, 1890.

The restored St. Paul's was finished and ready for occupancy late in December, 1889, and on January 3, 1890, the new edifice was formally reopened and dedicated to the worship of Almighty God. No organ was placed in the west gallery, as formerly. The new chancel organ was a Hook & Hastings, and was tuned to French pitch. The quartette and mixed chorus choir were not continued after the restored church was used, the musical part of all the services being rendered by a full, vested, chancel choir of men and boys.

In the rebuilding of the church special provision was made for the accommodation of a vested choir, the chancel was widened and made considerably deeper, and divided into choir and sanctuary, the choir portion having seats and stalls for the singers. The processional cross, carried by the crucifer in the procession of the vested choir, was first used in St. Paul's under the rector, the Rev. Henry A. Adams, at Easter, 1890. On April 6, 1890, the first Easter in the restored church, the morning service and choral Even-song were both attended

by very large congregations. The music was by the vested choir under the direction of the organist, Samuel J. Gilbert. Hobart Weed and Edward C. Walker both sang in the vested choir after the restoration of the church.

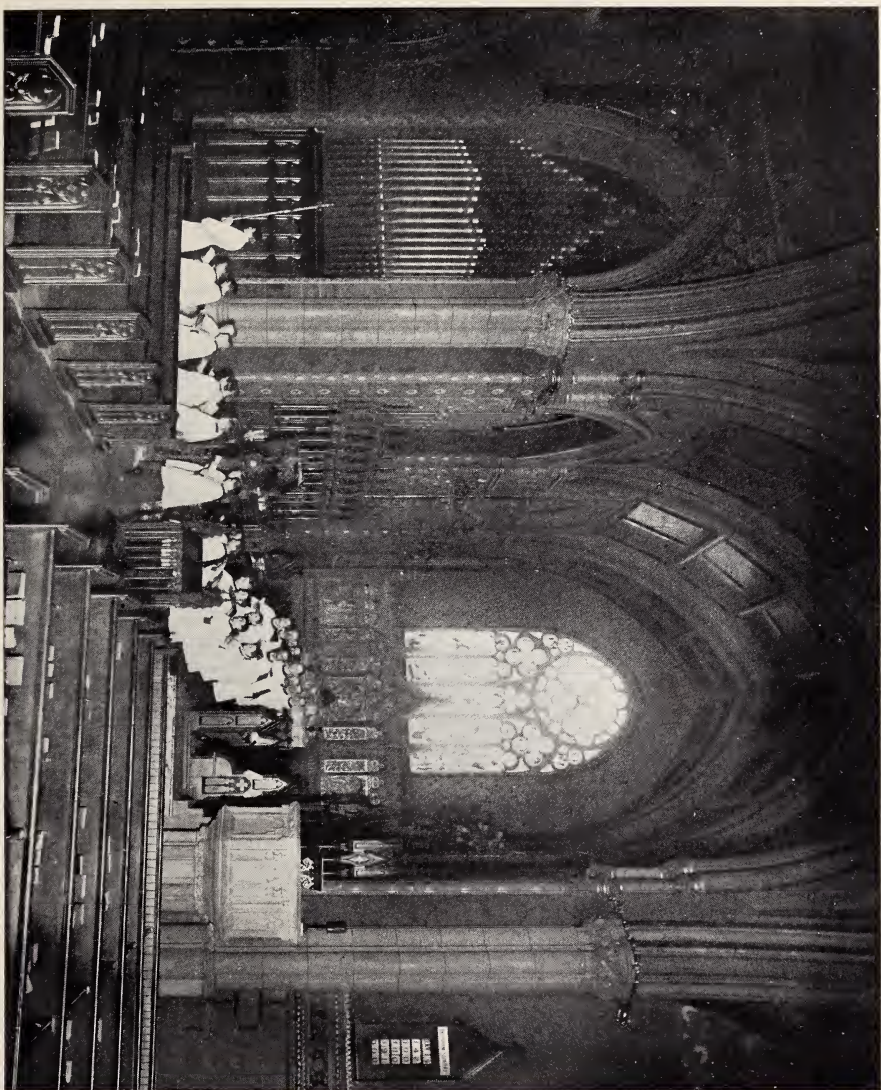
At Easter, 1891, the music for the Holy Communion service in E flat was written by the organist, Samuel J. Gilbert, especially for St. Paul's choir, and was sung on this occasion for the first time.

About this time the solo singing of Thornton Smith, one of the boy sopranos, was much praised. Mr. Gilbert was organist at St. Paul's from September, 1889, until Easter, 1892, when he was followed by E. Wesley Pyne, who served about ten months, and left early in 1893. In July, 1892, the Rev. J. A. Regester became the rector. Andrew T. Webster became organist and choir-master February 1, 1893, and has filled the position most acceptably from that date to the present. The records of the choir, carefully kept by Mr. Webster from 1893, have been of much assistance in preparing the latter portion of this account of the music.

The music committee in 1891 consisted of Edmund Hayes, A. J. Barnard, James R. Smith and Sheldon T. Viele; Hobart Weed resigned in May, 1891, but was again on the committee in January, 1892; in April, 1892, Edward C. Walker was added.

In 1893 the choir consisted of twenty-three boys and fourteen men; the three crucifers were, Guy C. Boughton, George Messer, and N. Orsini de Bock. In the autumn of 1893, Miss Harriet Welch (now Mrs. B. F. Spire) was engaged as solo soprano and continued as such until April 5, 1896. Miss Ada Prentice (now Mrs. Davidson) was contralto for a short time during the winter of 1893.

In 1894, there were twenty-eight boys and twelve men, "and in addition to this regular vested choir, for the sake of variety in the music, we have the services of Miss Welch, soprano;" and, beginning December 7, 1894, Miss Clara Russell (now Mrs. Carlton White) was contralto, and sang until November 30, 1896. At Easter, 1894, the Communion service was Gounod's *St. Cecilia* in D, complete. The



THE RESTORED ST. PAUL'S.

Interior, showing chancel and vested choir.

women of the choir sang in the chancel, but did not enter in the processional.

October 4, 1895, E. E. Tanner was engaged as bass singer in the quartette, and sang until April 23, 1899.

In 1895, the choir was substantially the same, and in 1896 there were twelve men and thirty boys ; Mrs. William Boughton was engaged to take Mrs. Spire's place as soprano, April 10, 1896, and sang until April 18, 1897.

January 31, 1896, Frederick Elliott became the tenor, singing until September 30, 1896. "During last winter (1896) and again this season (1897) our organist, Andrew T. Webster, has, in addition to his many regular duties in connection with the services and training of the choir, given an organ recital every Sunday evening for half an hour before the service. Many avail themselves of the privilege thus afforded." These recitals have been continued to the present time (1903).

About 1896, further changes in the basement of the church were made for the better accommodation of the vested choir.

The music committee in 1896 consisted of Hobart Weed, Edmund Hayes, James R. Smith, Sheldon T. Viele and Philip S. Smith. The same committee served in 1897, 1898 and 1899.

January 10, 1897, occurred the deeply-deplored and untimely death of Edward C. Walker, who had been for so many years a member of the earlier choirs, and connected with the musical matters of the church, and a member of many of the music committees. (See page 217.)

January 12, 1897, J. F. Thomas succeeded Mr. Elliott as tenor, singing until April 10, 1898.

February 28, 1897, the evening of Quinquagesima Sunday, the cantata of *The Holy City*, by Alfred R. Gaul, was sung in the church, under Mr. Webster's direction, with Miss M. Agatha Bennett at the organ. On this occasion the vested choir was assisted by a volunteer chorus of about forty mixed voices. To accommodate these extra singers, seats, arranged like those of the vested choir, were placed in

the nave immediately in front of the choir portion of the chancel. There were, in all, about eighty voices, and the organ alone was used to accompany the singers. The music was very impressively and reverently sung.

On April 11, 1897, the evening of Palm Sunday, the cantata of *The Crucifixion*, by Sir John Stainer, was sung in the church, under Mr. Webster's direction, with Henry S. Hendy at the organ. The vested choir was assisted, as before, by a volunteer chorus.

December 1, 1899, Miss Katheleen Howard became the contralto soloist, and sang until November 3, 1901.

December 31, 1899, *A Christmas Cantata*, by Pearce, was sung in the church, Mr. Webster conducting, Miss Bennett at the organ, and a mixed chorus assisting as before. This cantata was repeated the following Sunday evening.

March 16, 1900, Miss Julia Agnes O'Connor became the solo soprano, still retaining the position. Two sopranos, Miss O'Connor and Miss Mildred D. Graham, and two contraltos, Miss Howard and Miss Gertrude A. Cashmore, sang in 1900; and in 1901 Miss Harriet Bissell and Miss Louise Scheer were also added to the choir. These ladies are a regular part of the vested choir, and enter in the processional. They wear small black caps, and a special dress, which resembles the vestments worn by the other members of the choir.

In January, 1900, the music committee consisted of Hobart Weed, Edmund Hayes and James R. Smith. In May, 1900, the vestry resolved: "That a vote of thanks be extended to Mr. Philip S. Smith, for the efficient services rendered by him during the past year, as a member of the music committee."

The same committee as that in 1900 served also in 1901 and in 1902. In 1900, Herbert Newton sang bass in the quartette.

April 1, 1900, the evening of Passion Sunday, the cantata of *The Crucifixion* was repeated.

At Easter, 1901, Edward M. Sicard sang bass, the rest of the quartette being as before. The choir was assisted by the 74th Regiment

band. The "Year Book" says: "The marked improvement in the music, through the strengthening of the choir by the addition of women's voices, has been made possible by the generosity of several gentlemen of the parish."

April 14, 1901, the evening of Low Sunday, the cantata of *The Resurrection*, by Manney, was rendered, the mixed chorus assisting the vested choir, as before; Mr. Webster conducting, and Miss Bennett at the organ. From February 1 to May 26, 1901, Milnor Travis, harpist, was engaged. May 24, 1901, Carl D. Stephan became the tenor, succeeding Mr. Hicks, and sang until April 30, 1902.

March 23, 1902, the evening of Palm Sunday, the cantata of *The Crucifixion* was repeated.

At Easter, March 30, 1902, the music at St. Paul's was highly commended. The solo work covered a wider range than usual, Miss O'Connor singing in the Gounod *Mass* the two tenor solos in the *Sanctus*, as well as the soprano solo in the *Gloria*. Miss Eleanor M. Dambmann came from New York to take the position of contralto in the quartette. Carl D. Stephan sang the tenor solo in the *Te Deum*, and Mr. Mitchell substituted for Mr. Radenovitz, who was ill. Mrs. George D. Morgan sang several solos in the *Jubilate* and also the offertory anthem, with violin obligato, kindly giving her services. A. T. Webster's carol, "The Day of Resurrection," was sung. Dudley Buck's festival *Te Deum* was given, and the Communion service was Gounod's *Messe Solennelle*, "St. Cecilia."

At this time the regular quartette was: Miss O'Connor, soprano; Miss Dambmann, contralto; Carl D. Stephan, tenor; and Simon Radenovitz, bass; Andrew T. Webster, organist and choir-master. The orchestra was under the direction of Frank Kuhn, and was placed in the north transept just outside the chancel, occupying the same position as the choir from 1851 to 1863. All of the singers were vested, and occupied places in the choir portion of the chancel, and all took part in the processional and recessional.

"Usually, during the winter, one or more of the Sunday evening

services are converted into special musical services. On the evening of Quinquagesima Sunday, February 9, 1902, the choir had the assistance of the 'Harmonie' Ladies' Quartette, and Mr. Lapey, bass. They were placed in the loft, at the west end of the nave, and sang 'List the cherubic host,' from Gaul's *Holy City*. Mrs. Spire also sang a solo. At the offertory, the antiphonal effect of Miss O'Connor's short solo sentences and the answering chancel choir was very beautiful."

The late Charles M. Cashmore entered the choir some time in 1892, and soon after became librarian, retaining that post until his death, February 1, 1902. His services were invaluable. The vested choir is a paid one throughout, with the exception of the men singers, six of whom only are paid, and the remainder give their services.

It is noteworthy that almost all of the singers are members of the church. In the services, as conducted since the restoration of the edifice, the vested choir enters in procession from the basement or crypt, by the broad stairway, in the northeast corner of the church, in what is known as "the chapel." They pass through the north transept to the choir seats in the chancel, singing the processional hymn, and preceded by the crucifer. On the special festivals of the church, the procession passes through the north aisle to the main vestibule and thence through the center aisle to the chancel. At the end of the recessional the choir is dismissed in the crypt after a short prayer by the rector.

May 1, 1902, the vested choir quartette, as constituted at the present time, is : Miss O'Connor, soprano ; Miss Dambmann, contralto ; Frederick Hicks, tenor ; and, temporarily, J. Clark Milsom, bass, one of the singers of the choir. Mr. Milsom will be remembered as a boy soprano soloist, in the vested choir, in the '80's, under Mr. Mischka.

June, 1902, W. J. Mitchell became the solo bass singer at St. Paul's. February 22, 1903, *The Holy City* was repeated. At Easter (April 12th) 1903, the choir had the assistance of Madame Brazzi, contralto, Mrs. G. D. Morgan, soprano, and an orchestra under Henry M. Marcus. A. T. Webster was organist and choir-master.

Historical Notes,

1817=1903.

St. Paul's Church.

Historical Outline,

1817=1903.

1817. February 10th. — St. Paul's Parish organized and incorporated. (Population of Buffalo in 1817 about 1,500.) Rev. Samuel Johnston, missionary. (December 30, 1813, Buffalo had been burned by the British.)
1817. Rev. William A. Clark, missionary and first rector (to April 7, 1820).
1819. May 20th. — Lot 42 given by Joseph Ellicott, as agent for the Holland Land Co., on condition that a church be built. (See facsimile of Mr. Ellicott's letter, in this volume.)
1819. June 24th. — Corner stone of frame church edifice laid (Masonic ceremonies). (Rev. William A. Clark, rector.)
1820. May. — Rev. Deodatus Babcock, second rector (to 1824).
1820. June 14th. — Deed to Lot 42 given by Holland Land Co.
1821. February 25th. — Frame church edifice consecrated by the Bishop of New York, Bishop Hobart.
1821. (Summer.) — The first bell hung in the tower.
1825. March 30th. — Rev. Addison Searle, third rector (to December 31, 1828).
1825. October 26th. — Opening of the Erie Canal.
1827. January 23d. — Glebe lot (or "Gospel lot") given to St. Paul's by Holland Land Co. — 100 acres about five miles from Buffalo, on Military Road.
1827. Rev. Wm. Shelton of Connecticut preached in St. Paul's, as guest of the rector, the Rev. Addison Searle.
1828. The frame church enlarged.
1829. January 17th. — Rev. Reverard Kearney, fourth rector (to June, 1829).
1829. September 13th. — Rev. Wm. Shelton preached his first sermon as fifth rector of St. Paul's. He arrived in Buffalo September 11th, on his thirty-first birthday.

1830. September 30th.—Death of Bishop John Henry Hobart, in the fifty-fifth year of his age.
1831. Side galleries built in frame church edifice.
1832. Cholera raged in Buffalo, and again in 1834.
1832. Buffalo incorporated as a city; population 10,000.
1833. Basement Sunday School room finished.
1839. May 9th.—Consecration of Rev. Dr. William Heathcote DeLancey as first Bishop of Western New York.
1844. June 10th.—Lot on Pearl Street bought for rectory.
1844. Vestry sold Glebe lot for \$1,500.
1845. April 7th.—Marriage of Dr. Shelton and Mrs. Lucretia Stanley Grosvenor.
1847. Rectory finished.
1848. Subscriptions for the new stone church started.
1849. September 3d.—Excavations for foundations of new stone church begun. Most of foundation laid by December 1, 1849; the frame edifice being still in use. Cholera again in Buffalo.
1850. Frame church edifice sold, removed from the lot in April. Last service in frame church March 17, 1850.
1850. March 17 to April 21, 1851.—St. Paul's congregation worshipped in Clinton Hall on Washington Street.
1850. June 12th.—Corner stone of new stone church edifice laid by Bishop DeLancey.
1851. October 22d.—New stone church consecrated by Bishop DeLancey. November 2, 1851, Dr. Shelton's first sermon in the new edifice.
1854. Receiving vault built (in church edifice). Cholera again in Buffalo.
- 1854-1856. Basement Sunday School room, porches, stone steps, and main tower built.
1856. The nine bells of the chime placed in main tower, and rung for the first time on Christmas Eve.
1857. The tenth bell added to the chime, and the chiming apparatus placed in the tower. The gallery over the chapel on the north side of the church removed; the glass partition, separating the lower part of the chapel beneath the gallery from the body of the church, had been removed (1856).
1863. Fall.—Organ moved from over vestry room, at north of chancel, to west gallery of nave. In fall of 1866 the former organ chamber was refitted as a room for meetings of building committee. In 1877 a chancel organ was placed there.
1865. January 4th.—Rev. Dr. Arthur Cleveland Coxe consecrated Assistant Bishop of Western New York.
1865. April 5th.—Death of Bishop DeLancey, in the sixty-eighth year of his age. Bishop Coxe became the second Bishop of Western New York.

1867. August 18th to November 17th.—The new, carved, black walnut stalls, reredos and bishop's chair put in place in the chancel. Font moved from in front of chancel to east end of the chapel. Walls of church decorated.
1870. August 6th.—The main spire finished, and the gilded cross put in place.
1871. October 2d.—The spire of the small tower on Church Street finished. (In this tower has hung, since 1851, the old bell of the frame church, bought in 1821, and recast about 1826.)
1873. May.—The stone crosses, finials, etc., finished (thus completing the edifice).
1876. January and February.—The Sunday School room in basement refitted as a chapel, with altar placed against north wall.
1879. September 11th.—The fiftieth anniversary of Dr. Shelton's rectorate, and his eighty-first birthday. (The semi-centennial services were held on Sunday, September 14th.)
1881. January 11th.—Resignation of Dr. Shelton as rector of St. Paul's. Made honorary rector.
1882. May 7th.—Rev. John W. Brown, D. D., sixth rector (to June 1, 1888).
1882. September 6th.—Death of Mrs. Shelton.
1883. February 6th.—Death of Rev. Edward Ingersoll, D. D., aged seventy-two years. (Rector Emeritus of Trinity Church, Buffalo.)
1883. October 11th.—Death of Dr. Shelton, aged eighty-five years, one month.
1883. Sunday School room in basement much enlarged to east and north, altar moved to east end, and broad flight of stairs placed in northeast corner of room, leading to church. Rooms for vested choir also built in basement.
1885. Use of receiving vault for the dead, in basement of church edifice, given up. (The entrance to this vault was from Pearl Street only, the door being that immediately north of the entrance to basement Sunday School room.)
1887. December. The rector reported to the vestry that he had instituted regular daily services at St. Paul's, September 1st. (These services have been continued to the present time, 1903.)
1888. April 25th.—Resignation of Rev. Dr. Brown as rector (to take effect June 1, 1888).
1888. May 10th (Ascension Day).—St. Paul's Church destroyed by fire.
1888. May 13th.—St. Paul's congregation worshipped in Temple Beth Zion, Niagara Street, given for their use, and continued to do so until Easter, 1889.
1888. June 1st.—Rev. John Huske, minister-in-charge (to May 11, 1889).
1889. April 21st.—Easter services held in the basement Sunday School room, or "Crypt Chapel" of the church, which was used until the reopening of the church, January 3, 1890.
1889. May to October.—Rev. G. Mott Williams, minister-in-charge.

1889. October 15th.—Rev. Henry A. Adams, seventh rector (to March 1, 1892).
1890. January 3d.—Service of Hallowing and Reconciling the restored church edifice, by Bishop Coxe. Evening of same day—Service in commemoration of the twenty-fifth anniversary of Bishop Coxe's episcopate, held in St. Paul's.
1892. March 1st.—Resignation of Rev. Mr. Adams as rector.
1892. March 1st to April 30th.—Rev. Arthur J. Fidler, minister-in-charge.
1892. July 5th.—Rev. J. A. Regester began his work as eighth rector. He preached his first sermon in St. Paul's on Sunday, July 10th.
1895. March.—Rectory, No. 61 Johnson's Park, purchased.
1896. July 20th.—Death of Bishop Coxe, aged seventy-eight years.
1896. December 23d.—Enthronization of the Rt. Rev. William David Walker as third Bishop of Western New York. (Bishop Walker had been consecrated Missionary Bishop of North Dakota, December 20, 1883.)
1896. The old Parish House, formerly Dr. Shelton's Rectory, No. 128 Pearl Street, demolished, and the new Parish House built on the site.
1897. February 25th.—New Parish House opened.
1902. February 10th.—Eighty-fifth anniversary of the organization of the Parish of St. Paul's. (Population of Buffalo in 1902 about 400,000.)
1902. July.—Tenth anniversary of the rectorate of the Rev. Dr. Regester.
1902. July.—Deed of the small triangles of land, at east and southwest corners of the church lot, presented to St. Paul's by Farmers Loan and Trust Company of New York.

The Seal of the Corporation.



The *Seal* of the church was chosen at a meeting of the vestry, held April 23, 1821, at which it was: "Resolved, That the church adopt as its common seal a marble eight-sided cone, whereon is engraved the letters 'St. Paul's Church, Buffalo.'" (Page 21.)

This description seems to require a few words of explanation. The original die was used for making impressions in wax only, and the device was engraved on the lower surface of a small piece of marble, the upper part of this piece of marble being cut into the shape of the "eight-sided cone," or pyramid, described in the resolution. This pyramid formed a handle merely, and was no part of the device of the seal itself. The present seal is the same as the original one, but is engraved in a metal die, and used in a press to emboss paper, as is now customary.

The legal name of the corporation is "St. Paul's Church in Buffalo."

The First Roman Catholic Mass in Buffalo.

The following reference to St. Paul's Parish will be found at page 211, "Missions in Western New York and Church History of the Diocese of Buffalo," by Rt. Rev. John Timon, D. D., first Bishop of the Roman Catholic diocese of Buffalo, published in 1862 :

"The first recorded visit of a priest occurred eight years after Buffalo had been burned down by the British. The Rt. Rev. Henry Conwell, Bishop of Philadelphia, then passed through on his way westward, and baptised a child of Patrick O'Rourke, whose pious wife still remembers and relates the facts.

"The few Catholics of this place were next visited, in 1821, by the Rev. Mr. Kelly of Rochester, who said Mass in St. Paul's, the Episcopal Church ; only five Catholic families being in attendance."

This is the first recorded celebration in Buffalo of the Mass of the Roman Catholic Church. The Rev. Deodatus Babcock was rector of St. Paul's at this time.

Notes on the Early Rectors.

The Rev. Samuel Johnston was the missionary under whom St. Paul's Parish was organized in 1817 ; and the Rev. William A. Clark was the missionary and first rector, from 1817 to April 7, 1820, and

in 1819, during his rectorate, the building of the first frame edifice was begun. (Pages 8 to 18.)

The Rev. Deodatus Babcock became the second rector of St. Paul's in May, 1820, and remained there until 1824. He had been living in the Village of Buffalo before becoming rector, and had been ordered deacon, but he was not ordained to the priesthood until August, 1821. In a paper on "The Buffalo Common Schools," read before the Buffalo Historical Society by the late O. G. Steele, in 1863, occurs the following mention of this early rector of St. Paul's: "After the war (of 1812) a school was started, and kept in such rooms as could be obtained. . . . While near Mr. Callender's it was taught by Rev. Deodatus Babcock, an Episcopal minister, who taught some of the higher branches. A lady of the city relates with how much awe she looked upon Mr. Babcock, when he was hearing a recitation in Latin, from Orsamus Marshall."

The *Buffalo Commercial* published, in 1866-7, a series of reminiscences signed *Historicus*. Concerning the members of the earliest musical association in Buffalo, the *Musica Sacra Society*, founded in 1820, he writes: "The leader and teacher was Rev. Deodatus Babcock, now residing at Balliston Spa, New York. . . . Mr. Babcock was of tall and heavy stature, much like Rev. Mr. Hitchcock, of slow and stately movements, and of a serious demeanour, that impressed one with his honesty and earnestness. I was much awed by his solemnity of manner when he sprinkled on my unworthy head the holy waters of the baptismal rite. . . . If a moment is offered for reflection how swiftly willing memory runs over the unseen keys that vibrate to us the sweet peaceful tones of the choir, that lifted up a song of rejoicing over the young lambs taken into the fold of Christ and sealed with His divine signet. The quiet church is again before the eye, with its crowd of reverent worshippers, and filled with that indescribable rapt Presence, that makes us love the Beauty of Holiness. . . . Clergymen had a different way of living then from what

they have now — more simple and patriarchal. . . . Like the self-denying and enthusiastic Paul, they often ‘laboured willingly with their hands.’ I remember to have gone, one wintry afternoon, to get Mr. Babcock to visit my grandmother, and administer the consolations of the Gospel, as she was thought to be dying, and found him vigorously wielding an axe, cutting his own fire-wood from a pile of green beech at the door. . . . He then lived in the house now occupied by S. N. Callender, on Erie Street near Pearl — or the one next to it. He was a sturdy chopper, and made the chips fly. A good man, too, was Parson Babcock.” . . .

A part of the Rev. Mr. Babcock’s salary as rector was paid in fire-wood. (See pages 19 to 24, this volume.)

The Rev. Addison Searle was third rector of St. Paul’s, from March 30, 1825, to December 31, 1828. (Pages 25 to 36.)

In an interesting paper on the founding of the “City of Ararat,” in 1825, by the Hon. Lewis F. Allen, read by him before the Buffalo Historical Society, March 5, 1866, is the following :

. . . . “The Rev. Mr. Searle was, at that time, the officiating clergyman in the little church of St. Paul’s, in the Village of Buffalo, and had been placed there as a missionary by the late wise and excellent Bishop Hobart. He held a government commission as chaplain of the United States, and had been granted a some years’ furlough from active duty. He had been on foreign cruises — had coasted the Mediterranean, and spent months in the chief cities of its classic shores, and visited the beautiful Greek island of Scio, a few weeks after the burning of its towns and the massacre of its people by the Turks, in 1822. He was an accomplished and genial man, of commanding person and portly mien ; his manners were bland, and his address courtly. Whether he had made the acquaintance of Major Noah abroad or in New York, or whether he first met him on this occasion at Buffalo, I know not ; but their intercourse here was cordial and friendly.” . . . (See page 366, this volume.)

There are, doubtless, latter-day critics who may be inclined to censure the Rev. Mr. Searle for allowing the corner stone of the anticipated Jewish city to be dedicated and laid on the altar of the church of which he was rector, and for taking part himself in the ceremonial.

It must be remembered, however, that St. Paul's Church was, at that early day, the only public building of a religious character in the village, and it was not feasible to lay the stone at Grand Island. Major Noah, while peculiar and oriental in his character, was nevertheless thoroughly in earnest in his effort to found a city for his scattered people, and he seems to have been a man of deep religious feeling. All of this probably appealed to Mr. Searle, who, in that wilderness, felt the call strong upon him to be "given to hospitality." Mr. Searle, while a loyal churchman, seems to have been broad-minded and liberal towards all men, and a whole-souled and genial man himself. His sense of duty was very strong, as is shown by his giving his best energies to the building up of the church in what was then a small frontier village, with no conveniences, very little to attract a man of Mr. Searle's previous experiences, and a climate rigorous and most trying to his constitution. It was this last drawback which seems to have been the only one which caused him to relinquish his work, and even that he bravely withstood until some one, more vigorous physically than himself, could be found to take his place. His letters show him also to have had a strong and saving sense of humor, and some of his references to the primitive mode of life he was obliged to adopt are exceedingly witty. For the people of his charge he expresses the kindest feelings and much affectionate regard.

In his fiftieth anniversary sermon, September 14, 1879, Dr. Shelton thus refers to his early friend, the Rev. Addison Searle: . . . "The memory of this excellent and genial Christian minister has ever since been cherished by those who were his parishioners with every sentiment of respect and hearty affection." . . .

In the annual address on the occasion of the fourth "Old Folks' Festival," January 24, 1867, the Rev. John C. Lord, D. D., speaks thus: . . . "With the Rev. Mr. Searle, rector of St. Paul's, I next made acquaintance. He was the predecessor of the Rev. Dr. Shelton, who has been settled here for a longer period than any other clergyman, and who enjoys a large measure of the esteem and affection of

our community, irrespective of denominational boundaries. Mr. Searle was a finished gentleman in manners. . . . He was highly and deservedly esteemed. My impression is that he was the highest kind of High Churchman." . . . Dr. Lord, who was always a loved and respected friend of Dr. Shelton, was the pastor of the Central Presbyterian Church for many years.

**Extracts from Some Early Letters from the Rev.
Addison Searle, Rector of St. Paul's
Church, to Bishop Hobart, etc.**

"BUFFALO, 23d July, 1827.

. . . . "Your invitation for me to accompany you to the West will be most cheerfully accepted, should it be in my power to do so. The revenues of my pontificate, 'the bishop of the Buffaloes,' are limited, very limited, when we consider how many expenses necessary and unavoidable in building up this church devolve upon pastor and people,—still, I shall do my best, and rest content with the result. My little parish continues gradually to flourish."

10th April, 1828 :

. . . . "I am helped by the Great Head of the church, I trust, amidst all the difficulties and dangers of my post, to build up this little parish gradually, constantly, and permanently on Church principles. . . . But I have nearly done, unless the spring soon smile upon us. . . . On Easter . . . gave the Communion to more persons than were ever before at the Altar of this church on a similar occasion. . . . My congregation here is quickening its onward march a little under its anxious shepherd."

2d August, 1828, he writes :

. . . . "We are enlarging and repairing St. Paul's Church ; but are in the constant use of it for public worship."

11th September, 1828 :

. . . . "I shall continue to officiate here, if possible, until the Rev. Wm. Shelton, elected for this station, shall arrive. It is not known that he will come ; still it is confidently expected he will accept the offer. Our church is beautiful, and is nearly completed. It would have been done ere this but for the great sickness and mortality with which we have been visited. Nothing in the course of my life has given me

such pain and sorrow as the necessity I am under of leaving my very kind and affectionate people. It is now settled ; and I hope to be away from the piercing winds of Lake Erie before the inclemency of winter comes upon me." . . .

October 18, 1828, he writes :

. . . "Wherever I may go, however distant my station may be from the Diocese of New York, let me ask it of you, that you will not forget me, notwithstanding my numerous faults and imperfections. My separation from my people is the greatest affliction of my life. The winds of this lake would probably kill me. They have commenced their ravages upon me already for this winter. The most I can do is to remain in the discharge of the duties of the station until my successor shall come. St. Paul's Church, in this village, is a beautiful building, and, with the exception of St. Luke's at Rochester, is the handsomest in this part of the State. We have given the body of the church a light dove color, and painted the finish with white. We shall soon reoccupy it. The congregation is prosperous." . . .

In a letter to Bishop Hobart, dated "Eagle Tavern, Buffalo, 17th November, 1828," Rev. Mr. Searle writes, after regretting the Rev. Wm. Shelton's decision not to accept the call to St. Paul's, Buffalo, and asking the bishop to suggest another candidate :

. . . "I will not leave this people without ministerial aid, unless obliged to do so by circumstances beyond my control. . . . St. Paul's is completed with the exception of a little about the chancel. It is magnificently plain, and, with the exception of St. Luke's at Rochester, is the handsomest church in this part of the State." . . .

In a letter to T. L. Ogden, Esq., dated Buffalo, December 10, 1827, relative to a proposed discontinuance of the "missionary aid" to the parish, Rev. Mr. Searle, after requesting the board to reconsider their decision, says :

. . . "However painful it may be for me to leave the people of my church, always kind to me, I hope for the happiness of leaving them in a flourishing condition. . . . My health has failed me. Yesterday I was compelled to stop in the midst of the sermon and dismiss the congregation." . . .

Major Noah's City.

The following extracts are from a letter, written by the late Hon. Lewis F. Allen to the *Buffalo Courier*, under date of May 15, 1888, in



Monument to the memory of the Rev. ADDISON SEARLE, Mount Auburn Cemetery, Cambridge, Massachusetts. From a photograph by G. H. B., September 3, 1903.

The inscription, under the open bible, cross and anchor, is as follows:

"Rev. Addison Searle, late Senior Chaplain in the U. S. N. Buried at Sea, August 2, 1850. Erected by friends who valuing him in life remember him in death with true affection and deep regard."

Upon the back of the shaft is a circular, sunken panel containing the masonic symbol, an open bible with the square and compasses.

This monument, which we discovered unexpectedly while on a visit to the cemetery in September, 1903, is of white marble, and is situated on Pyrola Path, opposite the stone erected in memory of the celebrated Margaret Fuller. The Rev. Mr. Searle was the third rector of St. Paul's, from March 30, 1825, to December 31, 1828. (See pages 25 to 39, and 363 to 370.)

regard to Major Mordecai M. Noah. (See page 27, this volume. Also page 169.)

“TO THE EDITOR:

“Your relation of ‘A strange spectacle, that of a congregation of Gentiles worshipping in a synagogue,’ is no more than that of returning a graceful act of hospitality on the part of the congregation of the ancient St. Paul’s, nearly sixty-three years ago, in permitting, with the assistance of the Rev. Addison Searle, then filling the pulpit of that little church, the laying of the ‘corner stone’ of the proposed ‘City of Ararat,’ to be founded on Grand Island, several miles down the Niagara River, on the Communion table of the church, instead of on the ground where the anticipated city was to be built. . . . This act of last Sunday, was most generous on the part of the synagogue and its rabbi, but whether either the learned rabbi or a single one of this congregation knew of the previous liberality of the people of St. Paul’s is a matter of doubt, as probably not one of them was living in Buffalo at the time. The facts are rather memorable and worth relating, recalled as they are by only a few survivors of the time. . . . In the summer of 1825, the State of New York, then owner of Grand Island, sold the 117 farm lots which it had recently laid out by survey in the wilderness to various parties in the State, among others to Mr. Samuel Leggett, a wealthy Quaker of New York City. . . . Major Mordecai Manuel Noah, a distinguished Israelite of that city, then editor of the chief ‘Tammany’ newspaper, had conceived the project of building a Jewish city on the island, and from Mr. Leggett had obtained refusal of his lands for that purpose. The Erie Canal was just about to be finished, and in the wealth and enterprise of the Israelites he anticipated that a large commercial city could be founded to control the trade of the lakes and canal . . . at a point nearly opposite Tonawanda. . . . Major Noah heralded his plans through his newspaper with both energy and ability, for he was a graceful scholar, as well as a leader in his political party. . . . But the sharp intellects of his Jewish brethren were skeptical to his plans, and they gave no assistance to his projects. Yet he was a determined man and bent on laying a corner stone to his anticipated city. In the month of August, therefore, he packed his judicial robes, for he had assumed the title of ‘Judge of Israel,’ proceeded to Albany in a steamboat, and thence to Buffalo by stage. At Buffalo he knew no one but Mr. Isaac Smith, a commercial resident, and the Rev. Addison Searle, the then missionary at St. Paul’s. These gentlemen he had both known while he was United States consul at Tunis, on the Mediterranean Shore . . . Mr. Searle being chaplain on one of the government ships of war, on a cruising expedition. . . . He had notified them of his coming and intention. . . . Mr. Smith procured the stone for his arrival. . . . Once here, he found the site of his city was ten miles away on a wilderness shore,

. . . . and never even seeing the island, save by map, he obtained leave of the people of St. Paul's and Mr. Searle to lay his corner stone on the Communion table inside of the church, near the pulpit, and perform all the ceremonies of the occasion. The Masonic order of the village, and a military company led a large procession to the church, headed by the 'Judge of Israel,' who in his robes of scarlet, with the Bible, and other adjuncts, performed the services necessary to such an imposing occasion, in which Mr. Searle gave the limited assistance required, and the little organ in the gallery furnished the music to complete it. After the ceremonial services, Major Noah delivered an able discourse, setting forth the plans of his proposed city, settlement and prospects, which ended the remarkable doings of the day, reports of all of which were published in the monthly newspaper of the village (the *Buffalo Patriot*). Thus ended the whole affair. Within a day or two afterward Major Noah left the village for New York, and never returned to visit it or to see the territory of Grand Island the project utterly failed of accomplishment. . . . The laying of the corner stone of a Jewish city on the Communion table of a Protestant Episcopal church, was noted only as an episode of the day, and no reflection was made upon the conduct of the Rev. Mr. Searle or his congregation for their act of generosity to a stranger, although so unique in its occasion. . . . The 'corner stone,' famous for many years of notice by tourists, was afterwards rescued from its neglect by the writer of this sketch and presented by him some years ago to the Buffalo Historical Society, where, with its Hebrew inscription, it holds an honorable place among the many earlier collections of our past history."

[The ceremony above described was held September 2, 1825.]



CORNER STONE OF THE CITY OF ARARAT.

The stone bears an inscription, first, in Hebrew text, the words from Deut. vi, 4 :

“ ‘HEAR, OH ISRAEL,
THE LORD OUR GOD IS ONE LORD.’
ARARAT,
A CITY OF REFUGE FOR THE JEWS,
FOUNDED BY MORDECAI MANUEL NOAH
IN THE MONTH TIZRI, 5586, SEPTEMBER, 1825, AND IN THE 50TH
YEAR OF AMERICAN INDEPENDENCE.”

The above letter simply gives a brief outline of this strange affair.

Mr. Allen knew Major Noah well, and has previously told this story, with full and interesting detail, in a paper entitled “Founding of the City of Ararat on Grand Island,” which he read before the “Buffalo Historical Society Club,” March 6, 1866, and which may be found in Volume I. of the publications of that society, issued in 1879, at pages 305-328. This paper by Mr. Allen was first published in the *Buffalo City Directory* of 1867, the year after it was written.

The well-known author, Israel Zangwill, has also used this incident as the basis of a short story called “Noah’s Ark,” in his volume, published in 1899, entitled “They That Walk in Darkness.” With the exception of one imaginary character, in the story of “Noah’s Ark,” the facts are used almost literally. Old St. Paul’s and its rector, the Rev. Addison Searle, each appear in *propria persona*, as do also—to give an added tint to the local color, doubtless—Red Jacket and Joseph Ellicott, spelled *Elliot*.

Accounts and Anecdotes of the Rev. Dr. Shelton.

The late Rev. Dr. John W. Brown, always full of kindly consideration for the aged honorary rector, did not fail to do honor to his memory when he had passed away. The impressive and tender funeral sermon which he preached in St. Paul’s on October 14, 1883, is noted earlier in this volume. (Pages 147, 148.)

He wrote a very interesting account of his predecessor in an article entitled "William Shelton, D. D.," published in the *American Church Review* for March, 1884, dealing more particularly with Dr. Shelton's relations to the Church. The magazine gives, as frontispiece, a small steel portrait of Dr. Shelton, engraved after the photograph taken in Brussels in 1865, one of the best photographic portraits of Dr. Shelton ever made. The frontispiece of this history is reproduced from the same photograph.

The following extracts from Dr. Brown's article are given, bringing out, as they do, many points in Dr. Shelton's character :

. . . . "The desire for the companionship of his 'grave and reverend seniors' was a marked peculiarity of his youth. Once when Bishop Hobart was a guest of his father, William was deputed to take the bishop in the gig to New York. On their way, through Mamaroneck plains, a young man was overtaken on the road. The bishop called halt and, warmly greeting the gentleman, entered into conversation about some studies and books. After starting on their journey the bishop said, 'William, that young man is named DeLancey and is studying under me for the ministry, and you mark my word, he will make a name for himself in the Church.' The first bishop of Western New York, fully verified the prophecy. . . .

. . . . "The Rev. Addison Searle, who preceded Dr. Shelton as rector, writes to him in 1827 [after his first visit to Buffalo]: 'We are gratified to learn that you arrived safely in your snug and quiet home, and that you were pleased with your excursion to these western wilds; especially that this frontier station—this outpost of the Union, Buffalo, in its rude state seemed so agreeable to you. It is a goodly heritage, but has few pleasures, luxuries or advantages in comparison of the old, long-settled parts of the country.' . . .

. . . . "Travelling by wagon and boat he [Dr. Shelton] reached his [Buffalo] parish in the early fall of 1829. The city had less than 10,000 in population, and was considered a frontier town. . . . In an address delivered by him on an occasion celebrating his seventy-eighth birthday, he says: 'I was, at my coming, in entire ignorance of western habits and people. The congregation was composed of persons from various parts of the nation, . . . and many who knew little of the claims of the Church and were ignorant of her doctrines. It can be readily understood how nice a matter it was to me who was bred in the bosom of the Church, who believed all her doctrines and felt bound to proclaim them. I taught doctrines and inculcated opinions which had never been heard of, and which seemed not only strange but so exclusive as to be illiberal and uncharitable.' . . .

. . . . "In these early years his nearest clerical neighbors were the brethren in Canada, and the courteous friendship begun then lasted through his whole life. The Lord Bishop of Niagara when present at the fiftieth anniversary of his rectorship said : 'Amongst the many blessings with which a gracious God has surrounded me, I count my acquaintance with Dr. Shelton to be among the greatest. It commenced nearly half a century ago, and has been interrupted by not a single unpleasantness.' The Bishop also stated at that time, what he repeated at the memorial service held on All Saints Day, November 1, 1883, namely, 'that it was owing to the information and instruction received from Dr. Shelton which led to the publication of a pamphlet by himself concerning the organization of the Church in the Dominion and which resulted in the present ecclesiastical system established.' In speaking further of this work in its extent, he said : 'How much, then, is he a benefactor who has been instrumental in turning the thoughts of a young friend into a channel which has produced such blessings as have been conferred upon the colonial and Irish branches of the Church of Christ by our synodical system copied in great measure from the Church in the United States.'

. . . . "In 1845 he was married to Mrs. Lucretia Grosvenor. . . . He called their long married life an uninterrupted blessing. She was indeed a worthy help-meet, and her death, which preceded his just a year, was a blow from which he never recovered. . . .

"The best word which expresses the character of Dr. Shelton is strength. Robust in body, he was also robust in thought. This strength of character was manifest in all he said and did. It impressed itself upon every person or work with which he was connected. Such a strong man must have made his virtues prominent. It produced an integrity which was unqualified. Every one said, 'He is an honest man.' Such a strong character could not help but show faults as prominently, for he could not under any circumstances be a dissembler. He was essentially a true man. These faults of his temperament are forgotten in the remembrance of the righteousness which filled out his life. He was large-hearted and unboundedly generous. Since his death the statements are shown which make him dispense one-third of his entire income in certain years for charity and other pious works. One peculiarity of his temperament was to be easily depressed and discouraged, but the rebound would follow with increased power and hope. He was not very self-dependent but modest and humble-minded. He distrusted his own powers, but when his abilities were demanded discharged his public duties fearlessly and with usual success."

In this magazine article are several typographical errors which should be noted. On pages 205 and 206 of the magazine, the letters written by

Rev. Dr. S. F. Jarvis, in 1818, to Dr. Shelton's father, the Rev. Philo Shelton, in reference to the imminent probability of his (the Rev. Philo Shelton) being elected Bishop of Connecticut, are printed in the magazine as if addressed to Rev. William Shelton, the son, then a student in his twentieth year. And, referring to the system of laity representation in the Church of England in the colonies, in the fifth line from bottom of page 210, by printing, "copied in great measure *for* the Church in the United States," the intended meaning of the sentence is reversed. For *for* read *from*.

Bishop Coxe, in his memorial sermon, preached on All Saints' Day, November 1, 1883, thus refers to the words in regard to Dr. Shelton spoken by the Lord Bishop of Niagara: "He has told us of the adoption of the laity into the councils of the churches of the Dominion, and of the fact that, in this respect and others, the constitutions of the colonial churches and of the disestablished Church of Ireland have been patterned after ours. More than that, he tells us that if ever the Church of England herself shall be disestablished by national caprice, her constitution, as such, will be similar. Now, I know that to the Bishop of Niagara the colonial churches are largely indebted for this great plan of reconstruction. But, he tells us, he himself learned it from your late rector. Dr. Shelton was thus the modest link by which a great chain of unity has been made complete throughout the Anglo-Catholic world. This was his greatest contribution to the general work of the Church, in his generation, and thereby the man of God in this city has been felt, in his influence, wherever the English language is spoken." . . .

Other quotations from this sermon of Bishop Coxe will be found on pages 150-152.

The following extracts are from a valuable paper on Dr. Shelton, treating of him especially in his capacity as a citizen, prepared and read before the Buffalo Historical Society on February 15, 1886, by the late Rev. Dr. Brown. The manuscript has not been published, but

is in the possession of the society, and through the thoughtful courtesy of the secretary, Frank H. Severance, we are enabled to make use of it here :

. . . . "From all that can be learned, there was no expressed wish on the part of the young Shelton at that time [before 1827] to seek the far west as a field of labor. He, however, made an excursion to Canada, and went down the St. Lawrence in a canoe with an Indian guide. After this he was quite anxious to be the guest of the wonderful Eagle Hotel, which had already obtained an extended reputation for its excellence. Walking down the street he met Rev. Mr. Searle, who at that time was the pastor of St. Paul's. This must have been about two years previous to his coming to Buffalo [to stay]. Mr. Searle prevailed on his young friend to remain over Sunday, which he did, and preached in the little old frame church with such effectiveness that the congregation determined to secure him, if possible, to succeed Mr. Searle on his departure. Mr. Searle, too, evidently was much taken with the young preacher and seconded the efforts of the people to obtain his services. . . . Mr. Shelton concluded at first to give up all idea of coming west. Mr. Searle, February 11, 1828, replied by letter to some inquiries made by Mr. Shelton regarding the parish—as to salary, etc. He says the salary from the parish is \$550, from the missionary fund \$125—about \$700—which would do for himself very well if it were not for the numerous church wants—'and moreover it was not so much when I came, but with the rise of the parish the salary has risen \$150.' . . . The expenses, he wrote, were about the same as in New England, excepting fuel and meats—fuel good and cheap—meats, excepting the excellent venison, very cheap and generally very poor. Mr. Shelton asks, 'What are the real prospects of Buffalo?' Mr. Searle replies, 'neither so wonderfully great as some have imagined, nor so very inconsiderable as others have represented. It will be a great inland town and is now advancing fast enough for permanent growth. . . . You would, in my humble opinion, do remarkably well for this place. But the other consideration, whether you would be contented and happy in Buffalo or no, I cannot tell. . . . Much, very much people visit this place every year and would expose you to some agreeable, interesting company. This is a frontier station, truly an outpost.' . . .

"In 1832 the cholera raged in the city, and here was exhibited the fearless devotion to duty which always characterized the life of him of whom we now write. It is recorded that Dr. Shelton was the only clergyman here at that time for five weeks' duration of the scourge. R. W. Haskins, Esq., in a letter, calls that year of the cholera 'a memorable year.' It was the year in which the cholera first made its appearance in the United States. 'Its fame as the mysterious destroyer of our race had preceded its approach from Europe, and when it actually appeared among us, stout nelves were

shaken, and consternation was as general as it well could be, without becoming absolutely universal.' . . .

"The new minister at once, on coming to Buffalo, sought the comforts of the renowned Eagle Tavern, and his long-personal friend, our worthy and venerable townsman, Hon. Lewis F. Allen, told me he remembered him very well as one of the boarders—always in his place, an affable, dignified and welcome guest. He remained at the Eagle until the sad departure of Mr. Rathbun. . . . Dr. Shelton, I find from the remembrance of those who knew him in the early life of his ministry here, was always interested and foremost in every movement which had for its object the welfare of the town and the improvement of society. As one remarked to me—whatever came up to produce any stir, the Domine was always on hand. When the old Kremlin block burned [1832] he was there as a fireman, working with might and main to subdue the flames. Fond as he was of literary pursuits, it was but natural that we discover him associated with well-known names in the lyceum and literary associations of the town. . . . Indeed, I find among his papers a theme on 'The foundation of a fund for the support of literary men.' This was written as early as 1817, and must have been his subject when he graduated from the academy. . . .

[The original of this early article by Dr. Shelton is in the possession of the Buffalo Historical Society.]

"Dr. Shelton was chosen the first president of the Young Men's Association, in 1835. . . . It was, if I mistake not, at this time (about 1835), that the noble and splendid John C. Lord began his ministry here, and with whom Dr. Shelton had the most affectionate and fraternal companionship. Positive and strong as their temperaments were, they ever held the other in honor and esteem through their lives, and Dr. Shelton spoke of it as a blessed privilege to enjoy the friendship of this excellent citizen and pastor. When the intrepid soldier of the Cross laid aside his armor, it was his old friend who came to minister with others at his death-bed. Once, in a tremendous storm, the winter, I think, in which Dr. Lord died, Dr. Shelton sought to reach the home of his old friend on horseback. There was no roadway—every path was blocked with snow. The family saw a form struggling in the drift as if trying to reach the house. The farm hand was sent to the assistance of Dr. Shelton, who had to abandon his horse, and reached the house much exhausted from his labors. [Dr. Lord's home was far out Delaware Avenue, opposite Forest Lawn, and was, at that time, almost in the open country.] It was the Doctor's voice, too, which was heard committing his friend to his resting-place in Forest Lawn." . . .

"He traveled throughout Europe and visited the Holy Land [in 1851 and again in 1864-5]. The journal of his travels shows him to have been an industrious sight-seer, and close observer of men and things. He returned much invigorated by his trip, and entered again with great fervor into his work. Dr. Shelton was pronounced in all he

undertook of whatever nature. He was this or nothing. So was he in his loyalty to his country as he was to his Church, and though no public mention do I find of any special service at the time of the war, yet I am informed that in every effort of the citizens in behalf of the country and the soldiers he had his full share, and discharged his duty with the same zeal which marked his every work. The Doctor had many valued friends abroad, especially in England, but he never allowed his friendship to permit any lack of deference in behalf of his country, and he really by his correspondence accomplished much good.

"One of his friends in England was Sir John Seymour. He addressed him an epistle couched in most earnest and indeed vehement language to protest against the supposed action of England when Mason and Slidell were arrested. I have seen very long letters from his other English friends showing the correspondence to have been voluminous. . . .

"As a clergyman, he attained a national reputation in the Church for the fearless defense of Christian truth and for the eminence of his Christian character. He was signally honored by his Diocesan. . . . Bishop DeLancey addresses him in his correspondence as dear Shelton, and shows the most unqualified confidence in his friendship and judgment. This was mutual—and so with the present beloved Diocesan [Bishop Coxe]—him he held in high honor and affection. . . .

"A word of him as you all knew him—to remind you of the sincerity of his character—the honesty of his purpose—and the generosity of his heart. The poor he never turned empty away, and he often admitted how he had been imposed upon by the unworthy—yet, as he said, he could not help it. This feature in his life was most prominent. . . . On the bitterest, coldest nights in winter you would meet him with a huge bundle under his arm going to the homes of the destitute. Once he came in from one of his visitations and asked his wife for some bed clothing. She said, 'My dear Doctor, you have nearly taken everything already.' 'Never mind,' he said, 'I must have it,' and stripping the clothing from the bed, he started out on his errand of mercy. . . .

. . . . "It is most proper to mention here his intimacy and strong attachment to the genuine brother and friend, Dr. Ingersoll. In the closing of their lives respectively they were brought very near together, and Dr. Ingersoll was seldom a single day from his side. The gentle, amiable, confiding temperament of the one—in connection with the strong, stern, noble and assertive one of the other, were but the deepening richness of color and the lighter glory in the same Christian character—like St. Paul and St. John—filling out so grandly the lives of these devoted servants of God. . . .

. . . . "The testimony of the bishop . . . is, 'That a Shelton in every town would be salt to the nation.' . . . So we bear him in blessed memory—whose work cannot be computed by figures—whose life cannot be estimated in years. Bound

up in the book of his living are the records of lives whose histories cannot be told. The tear-stained pages are there—for he was ever ready to minister to the sorrowing. The brightly illuminated pages, too, are there, for he . . . shared with all their bright days of happy reunion. The heroic tale is part of his life, for he was fearless and brave—in all his duty. These all, in their endless variety and influence, went to make up the unwritten history of our venerable father, now at rest.

“He was a dutiful citizen—a true friend—an honest man—an humble Christian—a faithful servant of the Most High God.”

The terrible time of the cholera epidemic, in 1832, referred to in the quotation from Dr. Brown's paper, is graphically described by the late Hon. Lewis F. Allen, in his article, in Volume IV. of the Publications of the Buffalo Historical Society. Mr. Allen characterizes Loring Peirce, the sexton of St. Paul's, as “a hero,” for his tireless and invaluable services during this time of appalling trouble. (See also the footnote, pages 107, 108, this volume.)

In Mr. Allen's article, as indeed quite generally in all the articles referring to him which have been printed in the newspapers and elsewhere, the name has been misspelled “Pierce.” “Loren Perce” is another incorrectly printed variation. He, himself, wrote it invariably *Loring Peirce*, a form of spelling well known in New England. His autograph signatures on the subscription lists for the building of St. Paul's, and on numerous receipts still in existence, are distinctly written and are always the same. The name was pronounced “Purse.”

The cholera returned again to Buffalo in 1834, with equal violence, but the terror of the people was not quite so great, owing to the improved facilities for coping with it, and to a better knowledge of its treatment.

Again, in 1849, the dreadful scourge reappeared, at which time many victims fell beneath its ravages, among them both Mr. and Mrs. William Williams, who died on the same day, August 1, 1849. Mr. Williams was a prominent member of St. Paul's, a vestryman, the efficient treasurer of the parish, and a member of the building committee for the new church. (Page 57.)

September 1, 1849, Jacob A. Barker, writing to Mr. Upjohn, refers to the heavy blow sustained by the church in Mr. Williams's death, and says, further, that the general health of the town is so far improved that the work on the foundations was then about to begin. He refers in other letters, at that period, to the delay in the building operations caused by the terrible sickness — of the impossibility of having a quorum of the building committee, most of whom had taken their families and left the town — and of the great difficulty in getting workmen sufficient to do the excavating. Cholera came again in 1854.

Through all of these terrible visitations, Dr. Shelton remained at his post, often walking several times a day to the cemeteries to read the burial service over the victims.

Forest Lawn Cemetery was not used until July, 1850.

The following copies of the original autograph letters are of interest as bearing upon two important points in Dr. Shelton's early life :

"I hereby certify that William Shelton has for more than one year past been a candidate for Holy Orders in this Diocese, and that he is now, at his request, dismissed from the same, for the purpose of connecting himself with the Diocese of New York.

"New Haven, June 28, 1823.

"T. C. BROWNELL,

"Bishop of the Diocese of Connecticut."

"The Rev. Wm. Shelton, a Presbyter of the Diocese of Connecticut, intending to visit the western part of this State on his way to the Falls of Niagara, I take this mode of introducing him to the clergy and to the members and friends of our Church. Mr. Shelton is an alumnus of the General Theological Seminary, and is highly esteemed by me for his talents, his piety and general worth.

"JOHN HENRY HOBART,

"New York, July 3, 1827.

"Bishop Diocese of New York."

In an old book of "Records of Ministerial Duties," dated 1824, in Dr. Shelton's handwriting, are the following entries :

"Was ordained [deacon] by Bishop Brownell, at Cheshire, Connecticut, August 6, 1823.

"Arrived at Plattsburg [New York], August 11, 1823.

"On the 23d day of July, 1824, I gave up the missionary station at Plattsburg, and returned to Connecticut. . . .

"Mémoranda of the Parish of St. Paul's, Red Hook [New York], October 1, 1824. Arrived at Upper Red Hook the last of August, and preached until the meeting of the convention, at which time accepted the proposals of the wardens and vestry, which were that I should remain with them, and receive for my support the amount of subscriptions—420 dollars—and whatever over should be collected. . . . At the expiration of my year's engagement at Red Hook . . . I determined to leave, not knowing whither I should go. . . .

"After preaching about a month in the parishes of Fairfield [Trinity Church] and Weston [Connecticut] on New Year's Day, 1826, my regular year commenced. Here, living in my own home and surrounded by my hereditary friends, and protecting my own family, I preach over the bones of my venerated father—usefully, I trust—with a salary of \$450. The parish of Fairfield contains about fifty families, all in moderate circumstances, and living in much simplicity." (See pages 40, 41, 149, 150, 151, 152.)

The Rev. Mr. Shelton was ordained to the priesthood, by Bishop Brownell, May 17, 1826, in Trinity Church, Fairfield. (Report of the bishop to the convention of the Diocese of Connecticut, June, 1826.)

In a paper read before the Buffalo Historical Society by William Hodge, February 4, 1879, entitled "Buffalo Cemeteries," is the following :

. . . . "The first interment in Forest Lawn was that of John Lay, Jr. . . . Late one summer afternoon, July 12, 1850, the quiet of the place was broken by the entrance of the first funeral train; and at the going down of the sun, as the earth closed over the mortal remains of John Lay, Jr., began the peopling of this new necropolis of the Queen City of the Lakes. On that occasion were heard for the first time in this cemetery the words of the lofty and impressive burial service of the Episcopal Church, as Mr. Lay was consigned to his final resting place, under the direction of him who had performed this office for two generations of his fellow citizens; I mean the late Loring Peirce, so many years our 'city sexton.' Since then, how rapidly has been fulfilled the saying of the venerable and beloved rector of St. Paul's Cathedral, who officiated at that time, and, as he surveyed the place, bethinking him of its intended purpose, exclaimed, 'What a flood of grief will here be poured out.'" . . . (Volume I., "Publications of the Buffalo Historical Society.")

No pictures are in existence, save those in the recollections of the older citizens, showing Dr. Shelton as he was wont to go about the city, years ago, upon errands of business or mercy, mounted on his favorite horse. Dr. Shelton was a fine horseman, and sat firmly and well, feeling and appearing perfectly at home in the saddle. He continued this almost daily custom until considerably beyond his three score years and ten. Memory, only, recalls the dignified figure and the sedately-stepping horse as they passed down the quiet, shady streets of the Buffalo of those days.

The remembrance of a joke upon the Doctor has outlasted more than half a century. When the rectory on Pearl Street was completed in 1847, Dr. Shelton felt that, being parish property, it should not be regarded merely as his personal residence.

Accordingly, one day a plate appeared upon the door, bearing the words "St. Paul's Rectory."

The rector's old friend, Sheldon Thompson, one of the founders of the parish, passing slowly down Pearl Street, saw the little sign.

Turning, he ascended the steps and rang the bell. "Is Saint Paul in?" he inquired solicitously, and then hurried away. What the Doctor said when he heard of this bit of pleasantry is not recorded, but there is no doubt as to what he did. The inscription promptly disappeared and the well-remembered silver plate, reading simply "William Shelton," took its place.

The following little story is told of Dr. Shelton, and is so characteristic of one phase of his personality that it should not be lost. In the old days, the young people of the parish used to meet together in the basement of the church in the week before Christmas, to make wreaths and garlands of evergreens to decorate the edifice at the great festival, and these meetings often called forth much innocent jollity. Upon one occasion (in the 50's) it was decided to have an impromptu dance in the basement as a reward for the steady work of the evening. Dr. Shelton coming in said, "I hear there is some talk of a dance here to-night." "Yes, Doctor," replied one of the young men, "we thought

we would have a little dance after we finished the work." "Well, snapped the Doctor in a terrible voice, "you can't have it — I won't allow it." There was much murmuring, but nothing to be said against the Doctor's command. Later he came back, and, saying sternly, "I want to see you across the street at my house — I have something to say to you," turned and went out. Much rebellion on the part of the young people followed at a prospect of further lecturing from the irate Doctor, and some declared that they would not go, but it was finally decided to adjourn to the rectory in a body, as to refuse would be disrespectful and likely to hurt the Doctor's feelings. Dr. Shelton met them at the door of the rectory, and with a kindly gleam in his eye, behind a fierce frown, said : "The entire church is consecrated, and no place for dancing — you may dance here." Then the frown vanished, and with beaming face he shook hands and welcomed each one by name. Two fiddlers had been brought in, and, after a merry dance, the folding doors at the back of the large parlors were thrown back, and a bountiful supper was served, after which they all went home feeling more than ever that Dr. Shelton was a father to each and all.

Sometime in 1870, a mortgage had been placed upon the Pearl Street Rectory, incurred in order to complete the fund for the main spire, etc., of the church. This debt was being extinguished by frequent offertories for what Dr. Shelton called "The Tower Fund." One Sunday morning, when Bishop Bissell of Vermont was present, Dr. Shelton announced that "the collection to be taken up after the sermon would be for the Tower Fund," whereupon, to the delight of the congregation, Bishop Bissell entering the pulpit, announced his text from St. Luke, xiv., 28 : "For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?" It is needless to add that the good bishop was wholly innocent of any local application.

Dr. Shelton took a deep interest in western missions, and especially in Nashotah in its earlier years, and there was long a "Nashotah Society" in the parish, to aid the seminary, which was founded in 1842.

Shelton Hall, a handsome stone building now used at Nashotah House as a commons and professors' residence, is named for Dr. Shelton, and was largely built through his own generosity and that of St. Paul's Parish. In the building is an oil portrait of him, and a number of views of St. Paul's, Buffalo. In the chapel of the seminary are several memorial windows, given by St. Paul's: one to Bishop Seabury, one to the Rev. Philo Shelton, one to the late Edward S. Warren, and another to his young son. Dr. Shelton was for many years a trustee of Nashotah House.

The *Gospel Messenger*, in an article published in 1862, describes the stained glass window, given by Dr. Shelton in memory of his father, at Nashotah. The window bears the Shelton coat of arms with the motto, "*Nil sine Deo*," and the following inscription:

"A Filial Memorial
to the
REV. PHILO SHELTON, A. M.,
a faithful and true churchman,
who, for nearly forty years, was the beloved and venerated
Rector of the parishes of
Fairfield and Bridgeport
Connecticut.

He was the first person ordained by the Rt. Rev. Samuel Seabury, D. D.,
the first Bishop of the American Church, A. D. 1785.
Born 1754. Died 1825."

... "My venerated father lived forty years in the only parish he ever served. My younger brother lived thirty-seven years in the only charge he ever had, and I myself have presided over my own beloved parish forty-eight years. These are examples of stability which do not often appear in this changing and uncertain age." (Rev. Dr. Shelton, in an address at the reunion of the Shelton family, at Birmingham, Conn., June 14, 1877.)

For references to the Rev. Philo Shelton's ordination, see foot note, page 40, this volume. Also, "History of Stratford and Bridgeport, Connecticut," by Rev. Samuel Orcutt, Part I., pages 623-625. Tablets to the memory of the Rev. Philo Shelton were placed in the old church

in Mill Plain, Fairfield (under the chancel of which he was at first buried), and in St. John's Church, Bridgeport. Dr. Shelton's mother survived her husband thirteen years, and "left a name only to be loved and honored by her friends." She is buried by the side of her husband and two daughters in Mountain Grove Cemetery, Bridgeport. In the inscription on the marble monument, erected by Dr. Shelton to their memory, he speaks of his father as "a faithful pastor, a guileless and godly man."

On Monday, March 13, 1876, occurred the formal opening of the new City Hall. At the dedication of the Common Council Chamber, in the afternoon, the prayer at the opening of the exercises was by the Rev. Dr. John C. Lord, and the benediction at the close was by the Rev. Dr. Shelton.

The formal congratulations referred to on page 124 were extended to Dr. Shelton on the occasion of the semi-centennial of his rectorate, by the Ministers' Meeting, principally composed of thirty Buffalo clergymen of the Presbyterian, Methodist and Baptist churches. On the evening of September 15, 1879, the ministers called upon Dr. Shelton in a body at the rectory, and the resolutions which had been adopted at a meeting held at Calvary Presbyterian Church that afternoon, were read by the Rev. A. T. Chester, D. D. They were as follows :

"The Ministers' Meeting of Buffalo, composed of thirty clergymen of different denominations, offer hearty congratulations to the Rev. William Shelton, D. D., rector of St. Paul's Church of this city, who has now occupied this honored position for the period of fifty years. Few are permitted to preach the Gospel and administer the ordinances of the Church continuously for half a century, very few have exercised these sacred functions for so long a period in the same congregations. We should not be mindful as we ought of the providence of God, nor grateful as we ought for such marked favor to His Church, if we failed to take some notice of this anniversary which bounds fifty years of faithful service, of thorough attachment to the doctrines of the Gospel, of heroic devotion to the cause of Christ, our common Master, in one who, as our neighbor and friend, has also illustrated in all these fifty years the characteristics of a high-minded Christian gentleman. We, therefore, representing so many branches of the Church of Christ on this jubilee, take great pleasure in adding our voices to the general congratulations heard on every side, and we join most earnestly in the prayer

that this useful and honored life may continue to be under the special care of Him who has ordered it beyond its four-score years, and that when the summons comes to close this earthly work, the Master may say, 'Well done,' and receive His faithful servant into an everlasting habitation."

Dr. Shelton was deeply moved, and in his response said that there had been nothing among the happenings of his anniversary which had given him more gratification. This event, as rare as it was appropriate, made a lasting impression upon Dr. Shelton, and showed him, as few things could have done, the veneration in which he was held by the beloved city of his adoption. In later years he often referred to it, with tears of sincere pleasure and emotion in his eyes.

On the morning of Easter Monday, March 29, 1880, there appeared in the *Buffalo Express* a certain locally famous editorial entitled "Now by St. Paul's," written by the editor and proprietor of the paper, the late James N. Matthews, who was not one of Dr. Shelton's parishioners. In the course of this editorial, so just and beautiful a tribute is paid to Dr. Shelton, that it seems fitting to quote it here :

. . . . "St. Paul's Church and its venerable rector have long been objects of pride and affection with our whole community. Where is there another structure which elicits so much of the people's admiration as this beautiful church? Where is there another citizen who commands so much of their respect as the grand old man to whose Christian zeal, untiring energy, and unselfish liberality they are indebted for it? It is impossible to circumscribe within the limits of St. Paul's Parish and congregation the almost filial interest with which Dr. Shelton and his church are regarded by nearly every man, woman and child in Buffalo. . . . In his eighty-first year he could safely throw himself upon the fidelity and affection of a people with whom he has walked in God, ministering unto them in all holy things, more than half a century, in season and out of season, in sickness and in health, in the death-chamber and at the open grave."

Early Years of the Church in Buffalo.

From a published sermon by the Rev. Charles Wells Hayes, D. D., entitled "Early Years of the Church in Buffalo," preached for the

seventy-seventh anniversary of Grace Church, Black Rock, in 1901, the following extracts are made :

. . . . "Not until 1816 comes the first mention of church services in Buffalo, apparently late in the fall of that year, by the Rev. Samuel Johnston, 'missionary in Genesee and Niagara counties.' I wish we knew more about this first Buffalo clergyman, who, ordered deacon June 17, 1816, began his missionary work three months later, by giving two Sundays at Batavia to one in Buffalo. He was afterwards a faithful pioneer missionary in Ohio under Bishop Chase, and died of cholera in Cincinnati, May 22, 1833. Batavia was then a much more important place than Buffalo, and a parish was already organized there. But Mr. Johnston did good work here also, resulting in the organization of St. Paul's Church, February 10, 1817.

. . . . "The most noteworthy fact of the year [1821] was the consecration of St. Paul's Church by Bishop Hobart, February 25, 1821. The bishop says, in recording the consecration of this 'neat and commodious edifice on the banks of Lake Erie, at Buffalo,' that 'this is comparatively a new village, having been settled little more than twenty years [in fact it had been burned to the ground only seven years before], and I experienced high gratification in witnessing the spirited exertions of the congregation in the erection of their edifice.' How many of you who are here to-day remember that 'neat and commodious edifice?' My earliest recollection of it, as a boy of five years old, is of wonder at its grandeur and beauty, although my Canandaigua home boasted of what Bishop Hobart calls, in the *Christian Journal* of 1817, 'a building of beautiful and imposing exterior, a model for other churches.' From Canandaigua, a half-day's stage ride to the flourishing village of Rochester, and thence twenty-two hours—a night and a day—in the luxurious packet boats (as we thought them) of the Erie Canal, gave me my first sight of that first Buffalo church. My remembrance of its exterior is somewhat vague. . . . Once inside, three things chiefly impressed themselves upon me, and are fixed in memory: the magnificent chandeliers, all glass, filled with candles which I firmly believed to be of purest wax; the great organ (as I thought it) at one end, and at the other, towering up above the broad white front of the 'reading desk,' the imposing form and face of dear old Dr. Shelton in his snowy surplice of many folds, mysteriously transparent bands, and broad, black scarf (stoles were unheard of then)—a form and face I learned to know and love better through many a year after." . . .

The following extracts are from a letter, dated August 7, 1902, written to Howard H. Baker, by George L. Newman of Charlottesville, Virginia, formerly of Buffalo :

. . . . "I became one of Mr. Webster's family in 1830, and, of course, attended

church with him (he was a warden). I remained attached to St. Paul's until the organization of Trinity Parish, in 1836. Mr. Shelton boarded with Mrs. Rathbun. Every Sunday he came to our house to supper. His salary was, I believe, \$600. I can name a number of the families attending there in 1830. There were the Eatons, Strykers, Thompsons, Tillinghasts, Pierre A. Barkers, Manly Colton, Braces, H. Colton, Staats, J. A. Barker, Allens, Wheelers, Kimberlys, Websters, Fords, Radcliffes, Athearns, Kips, James D. Sheppard, organist and leader of the choir.

I wonder how many there are living now who can remember those times. John Pease was there, about eighteen years old, I imagine. The only means of heating the church was a stove in the vestibule for four foot wood. Loring Peirce was sexton, and every Sunday after the congregation was seated he would tip-toe in, carrying the little foot-stoves he had filled with embers, distributing them to the female part of the audience. Coal was an unknown fuel in Buffalo at that period. Mr. Webster was captain of the only fire company, Cataract No. 1. Many householders had leather fire buckets marked with their names hung up in their halls ready for an emergency. There were no water reservoirs, and the good wives of the village were supplied with water for the weekly wash by Dutch John, who perambulated the streets with a cask of it, crying "Vater, Vater." I am writing of 1830, when I went to Buffalo. There was not a foot of paving in the village, and very few except earth sidewalks. In winter the boys used to slide on Main Street from corner of Crow (Exchange) Street to the canal." . . .

It may be interesting to add here, as an instance of the early activities of St. Paul's, that Grace Church, Sandusky, Ohio, was founded by Zenas Ward Barker, son of Zenas Barker, and his sister, Mrs. John G. Camp, and that it was through the efforts of Mrs. Camp that the first funds to start that church were secured from St. Paul's Parish, Buffalo. The corner stone was laid in 1835, by Dr. Shelton. Alanson Palmer gave money for chandeliers of elegant design. Mrs. John G. Camp was also a sister of Jacob A. Barker. (See pages 9, 10.)

The Bank of England and St. Paul's.

A curious fact, and one little known, is that the Bank of England once owned a pew in the old frame edifice of St. Paul's. This happened in the following way: About the year 1848, R. Hargreave Lee, an Englishman residing in Buffalo, and a member of and pew owner in

St. Paul's, having become financially involved, was obliged to make over to the Bank of England, of which institution he was a debtor, certain of his personal effects, including his pew in St. Paul's Church. The bank therefore became a pew owner in the church, although, in compliance with the law, the title to the pew was nominally vested in the firm of American bankers who acted as its agents. About this time, arrangements were being made for the erection of the new stone church, and the ownership of a pew by the Bank of England gave rise to certain legal complications and occasioned much correspondence between the vestry and the bank officials. The matter was finally satisfactorily adjusted by the purchase of the pew from the bank by one of the members of the parish. This occurrence is also interesting as showing how far-reaching even at that early day, were the business methods of this famous English institution.

The pew in St. Paul's Church was not the only piece of Buffalo property owned by that corporation; the title to the land upon which the Buffalo Club house now stands, on the corner of Delaware Avenue and Trinity Place, was also held at one time by the Bank of England.

Account of the Formation of a Free Church for Lake Men and Others. [1849.]

(Extracts from the original manuscript book of minutes, treasurer's account, etc.)

. . . . "The rapid increase of the laboring population of our city, particularly in the lower wards, and the total inadequacy of church accommodation adapted to the wants of that class of our citizens, had long made it the earnest desire of the clergy and laity of the parishes of St. Paul's, Trinity and St. John's to establish a free place of worship in some locality suitable for that purpose, and for the resort of seamen and boatmen visiting our port.

"In May, 1849, the Rev. Seth Davis, a presbyter of the church, with the sanction of the rectors of the three parishes, by personal

application to the laity, obtained for this purpose a subscription amounting to \$411, and rented and fitted up in a neat and appropriate manner, the second floor room of a new building . . . on the east side of Main Street, north of and adjoining the Erie Canal (at that time No. 93 Main Street). The cost of the outfit, including chancel desks, altar, font, seats, etc., . . . amounted to \$212.72.

"The first service was held in the room Sunday, June 24, 1849, Mr. Davis officiating ; but after holding service three Sundays and opening a Sunday School, he was compelled by sickness [an attack of the prevailing scourge, cholera] to relinquish the charge, and eventually left the city. The regular services were, however, maintained (with the exception of one Sunday) by lay reading, first by Mr. Stephen Walker and afterwards by Mr. George Morgan Hills, until about November 1st, when the Rev. Joshua Smith, deacon, was engaged until April 1, 1850. . . . Under his care there has been a steady increase in the attendance . . . and the Sunday School now numbers fifty scholars. The teachers, to whose labors much of the success of the Sunday School must be attributed, are Mr. J. L. Reynolds, Miss Clark, Miss Baird and Mr. O. H. P. Champlin, the latter of whom is at present superintendent. During the winter the evening services were conducted . . . chiefly by Dr. Shelton of St. Paul's and the Rev. Mr. Ingersoll of Trinity, there being a regular evening service at St. John's, preventing the rector, the Rev. Mr. Schuyler, from aiding in those at the free church. The want of a musical instrument being much felt, a melodeon was presented by the ladies of the three parishes ; . . . the cost was \$40.

"After Mr. Davis resigned his charge the care of it devolved more particularly upon Messrs. Samuel D. Flagg and George C. Webster of St. Paul's parish ; James L. Reynolds and G. L. Newman of Trinity, and H. Rainey of St. John's. . . . A more perfect organization being deemed necessary, the vestries appointed . . . a committee for that purpose. From St. Paul's, Charles W. Evans, DeWitt C. Weed, and George C. Webster ; from Trinity, John M. Hutchinson and G.

L. Newman ; from St. John's, Andrew Houliston, J. H. H. Wheeler and T. H. Mendsen. . . . Charles W. Evans was appointed treasurer and secretary, and John M. Hutchinson chairman of the committee. . . .

"The subscriptions being inadequate to the necessary expenditures of the free church, it was resolved, at a meeting held on February 3, 1851, 'that the services of the Free Episcopal Church be discontinued from and after the second Sunday in February' (being the 9th of February). . . .

"At the above-mentioned date it was found necessary to give over the effort for the present, though with the hope that it might be successfully resumed at some future time." . . .

Removal of the Frame Church, 1850.

In a long-forgotten Buffalo Magazine, The *Western Literary Messenger* for May and June, 1850, was printed a curious article, in two instalments, entitled "Extracts from my Diary, by St. Paul's." It is evidently from the pen of the editor, Jesse Clement, and purports to give the observations and reflections of the old frame church during its journey, from April 1st to April 29, 1850, from St. Paul's lot, up Main Street to Genesee Street, and thence out the latter street to the lot on the northeast corner of Hickory Street, which it was to occupy, as St. Peter's German Evangelical Church, until demolished in 1877.

The article is written in a playfully pathetic tone and gives a glimpse of the Main Street at that time. The old church is left lamenting the hardship of having to revise its theology and conquer the language of Luther in its old age.

"Extracts from my Diary" can be seen at the Buffalo Public Library, where an incomplete file of the magazine is preserved.

It is difficult to realize that back in the '40's and '50's Buffalo was the home for many years of a successful literary venture, to which even from its inception in 1842 the leading writers of the country contributed.



GERMAN EVANGELICAL ST. PETER'S CHURCH.

Northeast corner of Genesee and Hickory streets, formerly old St. Paul's frame edifice. Sold and removed here April, 1850, and demolished in May, 1877. The tablet over the door and the two-window extension in the rear were added by St. Peter's Congregation.

Frank H. Severance in his interesting paper, "Random Notes on the Authors of Buffalo," read before the Buffalo Historical Society in 1889, and printed in Volume IV. of the Society's "Publications," referring to the *Western Literary Messenger*, says: "It was the most creditable literary periodical, all things considered, that Western New York has ever supported."

Another article, from the *Buffalo Commercial Advertiser* of March 9, 1850, says: "It is not an uninteresting coincidence that it [St. Paul's] should follow its predecessor, the First Presbyterian Church, which it is to displace, a small wooden edifice. . . . After the erection of their present house, the Presbyterians sold it [the small wooden building] to the Niagara Street Methodist Church. . . . It was afterwards removed to Genesee Street, and . . . occupied by a German Protestant Society, the same which has now purchased St. Paul's."

In an account of the Thirteenth Annual Festival of the Old Settlers of Buffalo, published in the *Buffalo Commercial Advertiser* of January 14, 1876, among other reminiscences appears the following reference to Dr. Shelton and St. Paul's before the removal of the old frame edifice: "The Doctor had a garden in one corner of the church lot, on the Pearl Street side, we believe, wherein he cultivated a large quantity of choice flowers."

The Numbering of the Pearl Street Rectory.

In the city directories from 1847 to 1856, Dr. Shelton's rectory is spoken of as "in rear of" or "opposite" St. Paul's Church on Pearl Street. In the directory for 1856, for the first time, it appears as No. 64 Pearl Street. About ten years later the numbering of the streets of Buffalo was changed and systematized, on the basis of twenty feet frontage to a number. The directories of 1866 and 1867 speak of "the imperfect numbering of our streets." In 1868 this phrase no longer appears. In the city directory of 1867, No. 64 appears for the

last time, and in that of 1868 the number 128 Pearl Street takes its place and is the same number in use to-day.

The Wooden Model of St. Paul's, 1850.

As is detailed in this History, the stone edifice of St. Paul's, begun in 1849, was not fully completed until 1873, when the stone crosses and last finials were put in place. During much of this period there stood, for many years, on a raised platform in the west vestibule, an accurately designed model of the church in wood. Picturing the beauty of the completed structure, it stood there, a silent appeal for subscriptions.

After the completion of the church edifice, the model was kept for a time in the second story of the former Church Street porch. (The baptistery in the present edifice occupies the site of this old porch.) Later, the model disappeared, and no one seems to have thought it worthy of even the most casual care. About the year 1895, Frank Gedies, then a member of the vested choir and also in charge of chiming the bells, found the model, broken and dismantled, hidden away with other odds and ends under the belfry stairs in the main tower. Here it had escaped the ravages of the fire of 1888, but no one of those he asked could give him any information as to its history. He, fortunately, realized the value of this interesting relic, and, as a labor of love, devoted many of his spare hours to repairing and restoring it. Mr. Gedies finished the work in 1898, and the model is now locked up in the room over the northwest porch. This room opens onto the west gallery, and was formerly used as a storeroom for the music of the chorus choir.

The greatest architects and designers use models of this kind because they give a better conception of what the finished structure will be than any drawing. The old model of St. Paul's, always interesting, shows the church as originally designed by Richard Upjohn, and has now acquired a new value by reason of the extensive changes in the design as rebuilt after the fire.



THE WOODEN MODEL OF ST. PAUL'S, 1850. (See pages 390 to 392.)

Photographs by G. H. B., 1902.

The model is made to a scale of one-quarter inch to the foot. Its greatest length, including the chancel, nave and tower, is three feet seven and three-quarter inches, equivalent to 175 feet, which was the length of the church previous to the extension of the chancel in the recent restoration, after the fire of 1888.

The height of the tower and spire, from the base to the top of the finial upon which the little gilded cross rests, as shown by the model, is four feet eight and one quarter inches, equivalent to 225 feet, which is the height as originally planned by Mr. Upjohn, and which was increased later.

As before stated, the model was made from Mr. Upjohn's original plans, and shows the crockets and other details on the large and small spires which were omitted when the work was finally constructed. (Page 103, note.)

The model shows the exterior of the church, with the stone steps and porches, and is complete in every detail, even to the reproduction in the tiny crosses of the varying design of the stone crosses upon the finished edifice. The whole is painted brown and sanded, to represent the stone of which the church is built. The four small windows in the Erie Street porch were not in the original plans, and are not shown in the model. Jacob A. Barker, of the building committee, wrote to Mr. Upjohn, July 17, 1854, just before this porch was built, calling his attention to the omission, which was promptly corrected.

Mr. Barker, in a letter dated August 14, 1854, to Richard Upjohn, the architect, refers to this miniature representation of the church as "the model Mr. Riker had made" from the original plans. The letter was written at the time of the building of the porches. George Riker was the master carpenter, or superintendent, who was engaged, on Mr. Upjohn's high recommendation, in 1850.

Another reference to the model is in the minutes of the building committee, December 27, 1866, which shows that it was used in the work: "The model of the church was shown to Mr. Green [one of the contractors], with a view of explaining to him the portions to be finished."

It is to be hoped that this interesting reminder of the past will be properly preserved as a "historical document," and that it may be placed where it can be readily seen and examined. (See illustration.)

Notes on the Sunday School.

The *Buffalo Daily Courier* of Saturday, April 14, 1860, says, referring to the Sunday School statistics of Buffalo, then recently compiled by the Rev. P. G. Cook: "It appears that there are fifty-seven schools, with an average attendance for the month of March (1860) of 886 teachers and 5,686 scholars. The largest school for the month of March was St. Paul's Episcopal (262 scholars) closely followed by the Cedar Street Baptist (253 scholars)." . . .

Numerous references to the Sunday School of St. Paul's, which dates from the year 1818, will be found in the pages of this History. It has been impossible to give a separate and detailed account of this most important and valuable adjunct of the work of the Church, on account of lack of accessible data for the purpose.

The children of an earlier day recall with pleasure the old-time Christmas festivals in the Sunday School, and the tree with its glowing lights, bearing a gift for each child.

On the afternoon of each Whitsunday the scholars assembled in the church, and it was the custom of Dr. Shelton, at that time, to deliver prizes to those pupils who were deemed most worthy of them. The prizes were always books, bearing Dr. Shelton's autograph on the fly leaf, and many of them are still cherished in loving memory of the giver and of the old days.

St. Paul's Guild.

ST. PAUL'S GUILD OF THE PARISH OF ST. PAUL'S, BUFFALO.

A SKETCH, CONTRIBUTED BY GEORGE ALFRED STRINGER.

St. Paul's Guild was organized on the twenty-second day of February, 1874, by the members of St. Paul's Church, called together by the rector for that purpose, with

the object — as the constitution broadly put it — “for associating the members of the church more closely in good works and to engage and labor more thoroughly to the glory of God and the advancement of His Church.”

The Rev. C. S. Hale, assistant minister of St. Paul's, was the first warden, but shortly after, having resigned from the parish, the new assistant, Rev. S. H. Gurteen, was elected to fill the vacancy, Dr. Davidson being vice-warden, with a registrar, treasurer and a full board of councilors.

The first missionary work of the Guild was the establishment of what was long familiarly known as the “German Mission” on Spruce Street. A lot was purchased on the twenty-fourth of May, 1875, and a chapel was built at a cost of \$1,700. This mission was several years ago incorporated, and became known as St. Andrew's Parish, which now has a new and beautiful church edifice on Goodell Street, completed in November, 1892, and opened for service the first Sunday in Advent; the lot and old building on Spruce Street having been sold.

When the Guild was first organized it only had a membership of forty-five, but at the close of the year it numbered one hundred and thirty-five associates, a larger number than that of all the churchmen in the city when our parish — St. Paul's — was organized. Early in 1874 the Ladies' Aid and Relief Society began work under the auspices of the Guild. An industrial school was established, and later on every department of church work was thoroughly organized and carried on successfully, to wit: the parish Sunday School, the Missionary Society, the floral decoration of the altar and chancel on Sundays and festival days, ushering and order, the Maternity Society, ecclesiastical work, etc.

The Guild did an efficient and noble work up to May, 1888, when our church was partially destroyed by fire, just previous to which our rector, Rev. John W. Brown, D. D., had resigned the rectorship to assume a larger responsibility at St. Thomas's Church, New York, to which he had been called; since which period the Guild, as an organization, practically ceased to exist.

The record of the Guild of St. Paul's Church for fourteen consecutive years was one of which all its members had reason to be justly proud, and to which this brief sketch cannot do full justice. Much laborious work was done, old-time ease given up, and burdens shouldered; this not by men and women of leisure, but those who had their every-day tasks and every-day duties to perform.

One of the most self-denying of these, and one who died with his harness on, was our colaborer, the late Augustus Reginald Davidson, M. D. “Faithful unto death.”

As St. Paul's is the mother of the Episcopal churches in this city, so in a certain sense is the Guild the mother of a larger and more vigorous missionary spirit. The Laymen's Missionary League, formed by members of the several city parishes in the fall

of 1891, is already a great power for good with every prospect before it of a long, useful and prosperous career. Its president, superintendent and treasurer are all former Guild members, as well as many of its present lay readers. "What wilt thou have me to do," is the Pauline cry constantly evoked from each member as the sense of Christ is realized, and the demands of Christ-work made known — and consecrated to this we shall find each year a glorious harvest of results to the glory of God and the good of the Catholic Church.

BUFFALO, N. Y., March 15, 1893.

From Minutes of the Building Committee, after Fire of 1888.

September 4, 1888.—Amended plans of Robert W. Gibson, architect, were accepted.

November 8, 1888.—The building of the Church Street porch decided upon, at a cost of \$3,006. The total expense of rebuilding was estimated at \$113,496.

January 7, 1889.—The new organ ordered from Hook & Hastings of Boston, to cost \$4,800. It was decided to have stone tracery in chancel east window, to cost about \$1,200. Mr. Gibson's designs for the altar rail accepted.

January 29, 1889.—The estimates from Mr. Collingwood for stone work were as follows :

For stone pulpit,	\$1,500
For marble font,	400
For stone tracery in chancel east window,	1,250
For stone rail for chancel,	725
For marble steps to chancel,	250
	<hr/>
	\$4,125

Mr. Collingwood offered to donate the font, and the estimates were accepted at the sum of \$3,900, with the understanding that the font be

donated, which would make the net sum \$3,500. The designs by Mr. Gibson accepted. (Brown stone was used for the font.)

March, 1889.—The Messrs. Lamb of New York to furnish all glass for the church with the exception of memorial windows.

March 27, 1889.—It was reported that Mrs. Agnes Ethel Tracy had offered to give to the restored St. Paul's Church the altar and reredos as a memorial of the late Rev. Dr. Shelton, the whole not to exceed \$7,000. The following resolution was offered, and a copy sent to Mrs. Tracy :

“Resolved, That the building committee of St. Paul's Church, in behalf of the vestry and congregation, gratefully accept the very munificent offer made by Mrs. Agnes Ethel Tracy, and they also desire to express their gratification that the noble gift is to be devoted to the perpetuation of the blessed memory of the Rev. Wm. Shelton, D. D., formerly rector of the parish, whose name is so dear to the members of St. Paul's.

April 4, 1889.—It was decided to accept Mr. Gibson's designs for chancel floor, chancel furniture, including stalls, bishop's chair, and credence table, and also the reredos.

On motion of Dr. Hopkins it was resolved that all doors be made to swing outwards.

June 1, 1889.—Burke & Co. contracted with to lay the mosaic flooring of chancel, \$1,600 ; Metz & Meyer to make and set up chancel furniture, \$2,677 ; Mr. Collingwood, onyx for altar, \$4,575 ; Burke & Co., mosaic figures in reredos, \$1,950.

July 1, 1889.—J. Edward N. Stendt, to do the mural decorating, at a cost not to exceed \$4,000.

October 16, 1889.—The credence table, after a design by Mr. Gibson, contracted for, with Mr. Collingwood, at \$250.

The building committee of 1888 was as follows : Col. A. J. Barnard, Chairman ; Wm. H. Walker, A. Porter Thompson, Dr. H. R. Hopkins, James R. Smith, Robert P. Wilson, Treasurer ; George A. Stringer, Secretary.

List of the Clergy in St. Paul's Church. 1817 to 1903.

- February 10, 1817. Rev. SAMUEL JOHNSTON, Missionary.
- 1817 to April 7, 1820. Rev. WILLIAM A. CLARK, Missionary and first Rector.
- May, 1820, to 1824. Rev. DEODATUS BABCOCK, second Rector.
- March 30, 1825, to December 31, 1828. Rev. ADDISON SEARLE, third Rector.
- January to June, 1829. Rev. REVERARD KEARNEY, fourth Rector.
- September 11, 1829, to January 11, 1881. Rev. WILLIAM SHELTON, D. D., fifth Rector ;
and Honorary Rector from January 11, 1881, until his death, October 11, 1883.
1861. Rev. Mr. LYNN, Assistant.
- September 1, 1863, to October, 1867. Rev. THOMAS CLAPP PITKIN,
D. D., Assistant.
- April, 1869, to April 1, 1872. Rev. CHARLES L. HUTCHINS, Assistant.
- April, 1872, to March, 1875. Rev. CHARLES S. HALE, Assistant.
- November, 1875. Rev. S. HUMPHREYS GURTEEN, Assistant.
- March 6, 1877, to March 30, 1878. Rev. S. HUMPHREYS GURTEEN,
Assistant Rector. March 30, 1878, to April 3, 1880, Associate
Rector.
- 1880 to 1882. Rev. EDWARD INGERSOLL, D. D., Assistant ; Rev. C.
F. A. BIELBY and Rev. WILLIAM MARVIN JONES, Assistants.
- May 7, 1882, to June 1, 1888. Rev. JOHN W. BROWN, D. D., sixth Rector ; Rev.
JOHN HUSKE and Rev. C. H. BRENT, Assistants.
- June 1, 1888, to May 11, 1889. Rev. JOHN HUSKE, Minister-in-charge.
- May 11 to October 15, 1889. Rev. G. MOTT WILLIAMS, Minister-in-charge.
- October 15, 1889, to March 1, 1892. Rev. HENRY A. ADAMS, seventh Rector ;
Rev. ARTHUR J. FIDLER, Assistant.
- March 1, 1892, to April 30, 1892. Rev. ARTHUR J. FIDLER, Minister-in-charge.
- July 5, 1892. Rev. J. A. REGESTER, S. T. D., eighth Rector ; Rev. N. S. STEVENS,
Assistant, November, 1892, to August, 1895 ; Rev. JOHN S. LITTELL, Curate,
November, 1895, to November 15, 1899 ; Rev. COLEMAN E. BYRAM, Ph. D.,
Curate, from November 15, 1899, to October 1, 1902 ; Rev. MARK H. MILNE,
Curate, from October 1, 1902.

**List of Wardens and Vestrymen of St. Paul's
Church, Buffalo, from 1817 to 1903.**

Names arranged in the order in which they appear in the records.

February 10, 1817, to Easter, 1817.

WARDENS.

Erastus Granger,

Isaac Q. Leake.

VESTRYMEN.

Samuel Tupper,

John G. Camp,

Jonas Harrison,

Sheldon Thompson,

Henry M. Campbell,

Dr. Josiah Trowbridge.

Elias Ransom,

John S. Larned,

Easter, 1817, to Easter, 1818.

WARDENS.

Erastus Granger,

Isaac Q. Leake.

VESTRYMEN.

Samuel Tupper,

Henry M. Campbell,

Jonas Harrison,

Elias Ransom,

John S. Larned,

John G. Camp.

Sheldon Thompson,

Dr. Josiah Trowbridge,

Easter, 1818, to Easter, 1819.

WARDENS.

Isaac Q. Leake,

Henry M. Campbell.

VESTRYMEN.

John S. Larned,

John G. Camp,

William J. Caldwell,

Sheldon Thompson,

Jonas Harrison,

Staley N. Clarke.

Elias Ransom,

Dr. Josiah Trowbridge,

Easter, 1819, to Easter, 1820.

WARDENS.

Dr. Cyrenius Chapin,

Henry M. Campbell.

VESTRYMEN.

Dr. Josiah Trowbridge,

Oliver Forward,

William J. Caldwell,

Elias Ransom,

Jonas Harrison,

Smith H. Salisbury.

John G. Camp,

Sheldon Thompson,

Frederick B. Merrill, *Clerk.*

History of St. Paul's Church.

Easter, 1820, to Easter, 1821.

WARDENS.

Dr. Cyrenius Chapin,

Henry M. Campbell.

VESTRYMEN.

Elias Ransom,

Smith H. Salisbury,

George Weed,

Oliver Forward,

John G. Camp,

Henry Kip.

Sheldon Thompson,

Dr. Josiah Trowbridge,

Roswell Chapin, *Clerk.*

Easter, 1821, to Easter, 1822.

WARDENS.

Henry M. Campbell,

Henry Kip.

VESTRYMEN.

Smith H. Salisbury,

Sheldon Thompson,

Absalom Bull,

Oliver Forward,

George Weed,

Horace Cunningham.

Elias Ransom,

Aaron James,

Roswell Chapin, *Clerk.*Oliver Forward, *Treasurer.*

Easter, 1822, to Easter, 1823.

WARDENS.

Henry M. Campbell,

Henry Kip.

VESTRYMEN.

Elias Ransom,

Smith H. Salisbury,

George Weed,

Oliver Forward,

Sheldon Thompson,

Henry Hamilton.

Joseph D. Hoyt,

Horace Cunningham,

Roswell Chapin, *Clerk.*Oliver Forward, *Treasurer.*

Easter, 1823, to Easter, 1824.

WARDENS.

Henry M. Campbell,

George B. Webster.

VESTRYMEN.

Joseph D. Hoyt,

Thomas B. Clarke,

Jacob A. Barker,

Elias Ransom,

Sheldon Ball,

John G. Camp.

Smith H. Salisbury,

Lester Brace,

Roswell Chapin, *Clerk.*George B. Webster, *Treasurer.*

Easter, 1824, to Easter, 1825.

WARDENS.

Henry M. Campbell, George B. Webster.

VESTRYMEN.

Elias Ransom,	Smith H. Salisbury,	Dr. Josiah Trowbridge,
John G. Camp,	Sheldon Ball,	Manly Colton.
Joseph D. Hoyt,	Jacob A. Barker,	
	Roswell Chapin, <i>Clerk.</i>	

Easter, 1825, to Easter, 1826.

WARDENS.

Henry M. Campbell, George B. Webster.

VESTRYMEN.

Elias Ransom,	Joseph D. Hoyt,	Sheldon Ball,
Dr. Josiah Trowbridge,	Guy H. Goodrich,	John G. Camp.
Manly Colton,	Jacob A. Barker,	
Roswell Chapin, <i>Clerk.</i>	George B. Webster, <i>Treasurer.</i>	
	Loring Peirce appointed sexton.	

Easter, 1826, to Easter, 1827.

WARDENS.

Henry M. Campbell, George B. Webster.

VESTRYMEN.

Jacob A. Barker,	J. J. Ulman,	Anthony Beers,
William Williams,	Benjamin Rathbun,	Sylvester Matthews.
Russell H. Heywood,	Henry Hamilton,	

June 13, 1826, Henry M. Campbell having removed to Detroit, Dr. Josiah Trowbridge was elected warden in his place.

O. S. Lyon, *Clerk.* George B. Webster, *Treasurer.*

Easter, 1827, to Easter, 1828.

WARDENS.

George B. Webster, Dr. Josiah Trowbridge.

VESTRYMEN.

Dr. Henry R. Stagg,	William Williams,	Anthony Beers,
John G. Camp,	Russell H. Heywood,	Sylvester Matthews.
Jacob A. Barker,	Benjamin Rathbun,	

Dyre Tillinghast, *Clerk.* George B. Webster, *Treasurer.*

History of St. Paul's Church.

Easter, 1828, to Easter, 1829

WARDENS.

George B. Webster, Dr. Josiah Trowbridge.

VESTRYMEN.

Jacob A. Barker,	John W. Beals,	John G. Camp,
Russell H. Heywood,	John Lay, Jr.,	William Williams.
Guy H. Goodrich,	Cyrus Athearn,	
Dyre Tillinghast, <i>Clerk.</i>	George B. Webster, <i>Treasurer.</i>	

Easter, 1829, to Easter, 1830.

WARDENS.

George B. Webster, Dr. Josiah Trowbridge.

VESTRYMEN.

Russell H. Heywood,	Jerry Radcliff,	Augustine Eaton,
William Williams,	Manly Colton,	Jacob A. Barker.
John W. Beals,	Henry Hamilton,	
Dyre Tillinghast, <i>Clerk.</i>	George B. Webster, <i>Treasurer.</i>	

Easter, 1830, to Easter, 1831.

WARDENS.

George B. Webster, Russell H. Heywood.

VESTRYMEN.

Sheldon Thompson,	Jerry Radcliff,	Zenas W. Barker,
Pierre A. Barker,	John R. Carpenter,	Dyre Tillinghast.
Henry Hamilton,	Cyrus Athearn,	
Martin Chittenden, <i>Clerk.</i>	George B. Webster, <i>Treasurer</i>	

Easter, 1831, to Easter, 1832.

WARDENS.

George B. Webster, Russell H. Heywood.

VESTRYMEN.

Henry Hamilton,	Pierre A. Barker,	Jeremiah Staats,
Zenas W. Barker,	Cyrus Athearn,	Sheldon Thompson.
Jerry Radcliff,	Benjamin Rathbun,	
Martin Chittenden, <i>Clerk.</i>	George B. Webster, <i>Treasurer.</i>	

List of the Vestry, 1817-1903.

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Easter, 1832, to Easter, 1833.

WARDENS.

George B. Webster, Dr. Josiah Trowbridge.

VESTRYMEN.

Henry Hamilton,	Guy H. Goodrich,	Zenas W. Barker,
Sheldon Thompson,	Sylvester Matthews,	John Lay, Jr.
Jacob A. Barker,	Benjamin Rathbun,	
Martin Chittenden, <i>Clerk.</i>	George B. Webster, <i>Treasurer.</i>	

September 25, 1832, Henry Morris appointed clerk in place of Martin Chittenden, deceased.

Easter, 1833, to Easter, 1834.

WARDENS.

George B. Webster, Dr. Josiah Trowbridge.

VESTRYMEN.

Sheldon Thompson,	Jacob A. Barker,	George E. Hayes,
Guy H. Goodrich,	William B. Rochester,	Henry Hamilton.
Pierre A. Barker,	Lester Brace,	
Henry Morris, <i>Clerk.</i>	George B. Webster, <i>Treasurer.</i>	
Stephen Walker, <i>Superintendent of Sunday School.</i>		

Easter, 1834, to Easter, 1835.

WARDENS.

George B. Webster, Dr. Josiah Trowbridge.

VESTRYMEN.

Sheldon Thompson,	William B. Rochester,	Henry Hamilton,
Pierre A. Barker,	Lester Brace,	Sylvester Matthews.
Jacob A. Barker,	George E. Hayes,	
Henry Morris, <i>Clerk.</i>	George B. Webster, <i>Treasurer.</i>	

Easter, 1835, to Easter, 1836.

WARDENS.

George B. Webster, Henry Hamilton.

VESTRYMEN.

William B. Rochester,	Sylvester Matthews,	Pierre A. Barker,
Sheldon Thompson,	George E. Hayes,	Jacob A. Barker.
Lester Brace,	Horatio Stevens,	
Dr. Elliott Burwell, <i>Clerk.</i>	George B. Webster, <i>Treasurer.</i>	

History of St. Paul's Church.

Easter, 1836, to Easter, 1837.

WARDENS.

George B. Webster,

Henry Hamilton.

VESTRYMEN.

Jacob A. Barker,

Dr. Josiah Trowbridge,

George E. Hayes,

Pierre A. Barker,

Guy H. Goodrich,

Richard Sears.

Sheldon Thompson,

Russell H. Heywood,

Elijah Ford, *Clerk.*George B. Webster, *Treasurer.*

Easter, 1837, to Easter, 1838.

WARDENS.

George B. Webster,

Henry Hamilton.

VESTRYMEN.

Sheldon Thompson,

Russell H. Heywood,

Stephen Walker,

Dr. Josiah Trowbridge,

George E. Hayes,

Lester Brace.

Jacob A. Barker,

William Williams,

Elijah Ford, *Clerk.*George B. Webster, *Treasurer.*

Easter, 1838, to Easter, 1839.

WARDENS.

George B. Webster,

Henry Hamilton.

VESTRYMEN.

Russell H. Heywood,

George E. Hayes,

Jacob A. Barker,

Lester Brace,

Dr. Josiah Trowbridge,

William Williams.

Stephen Walker,

Sheldon Thompson,

Elijah Ford, *Clerk.*George B. Webster, *Treasurer.*

Easter, 1839, to Easter, 1840.

WARDENS.

George B. Webster,

Henry Hamilton.

VESTRYMEN.

William Williams,

Walter Joy,

Sheldon Thompson,

Russell H. Heywood,

Stephen Walker,

Dr. James P. White.

Elijah Ford,

Lester Brace,

Joseph G. Masten, *Clerk.*George B. Webster, *Treasurer.*

List of the Vestry, 1817-1903.

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Easter, 1840, to Easter, 1841.

WARDENS.

George B. Webster,

Henry Hamilton.

VESTRYMEN.

William Williams,

Walter Joy,

Sheldon Thompson,

Russell H. Heywood,

Stephen Walker,

Dr. James P. White.

Elijah Ford,

Lester Brace,

Joseph G. Masten, *Clerk.*

Easter, 1841, to Easter, 1842.

WARDENS.

George B. Webster,

Henry Hamilton.

VESTRYMEN.

William Williams,

Walter Joy,

Dr. James P. White,

Russell H. Heywood,

Stephen Walker,

Joseph G. Masten.

Elijah Ford,

Lester Brace,

Jesse Walker, *Clerk.*

William Williams, *Treasurer.*

Easter, 1842, to Easter, 1843.

WARDENS.

George B. Webster,

Henry Hamilton.

VESTRYMEN.

Russell H. Heywood,

Walter Joy,

William Williams,

Stephen Walker,

Lester Brace,

Edward S. Warren.

Joseph G. Masten,

Elijah Ford,

Jesse Walker, *Clerk.*

William Williams, *Treasurer.*

Easter, 1843, to Easter, 1844.

WARDENS.

George B. Webster,

Henry Hamilton.

VESTRYMEN.

Russell H. Heywood,

William Williams,

Richard Sears,

Lester Brace,

Dr. Josiah Trowbridge,

Elijah Ford.

Stephen Walker,

Jacob A. Barker,

Jesse Walker, *Clerk.*

William Williams, *Treasurer.*

History of St. Paul's Church.

Easter, 1844, to Easter, 1845.

WARDENS.

George B. Webster,

Henry Hamilton.

VESTRYMEN.

Russell H. Heywood,

William Williams,

Richard Sears,

Lester Brace,

Dr. Josiah Trowbridge,

Elijah Ford.

Stephen Walker,

Jacob A. Barker,

Jesse Walker, *Clerk.*William Williams, *Treasurer.*Henry Hawkins, *Sexton.*

Easter, 1845, to Easter, 1846.

WARDENS.

George B. Webster,

Henry Hamilton.

VESTRYMEN.

William Williams,

Jacob A. Barker,

Alexander H. Caryl,

Lester Brace,

Elijah Ford,

Stephen Walker.

Russell H. Heywood,

Albert Hayden,

Asher P. Nichols, *Clerk.*William Williams, *Treasurer.*

February, 1846.—Russell H. Heywood, Albert Hayden, Grosvenor Clark, Building Committee for the erection of the rectory on Pearl Street.

Easter, 1846, to Easter, 1847.

WARDENS.

George B. Webster,

Russell H. Heywood.

VESTRYMEN.

William Williams,

Elijah Ford,

Samuel D. Flagg,

Lester Brace,

Albert Hayden,

Stephen Walker.

Alexander H. Caryl,

Grosvenor Clark,

Asher P. Nichols, *Clerk.*William Williams, *Treasurer.*

George C. Webster, DeWitt C. Weed, William H. Walker, the first committee appointed to seat strangers in the church.

Easter, 1847, to Easter, 1848.

WARDENS.

George B. Webster, Russell H. Heywood.

VESTRYMEN.

William Williams,	Stephen Walker,	Grosvenor Clark,
Lester Brace,	Samuel D. Flagg,	Henry Hagar.
Elijah Ford,	Albert Hayden,	
Asher P. Nichols, <i>Clerk.</i>		William Williams, <i>Treasurer.</i>

January, 1848.—George B. Webster, Russell H. Heywood, William Williams, committee to correspond with Richard Upjohn, the architect, in regard to furnishing plans for new church edifice.

Easter, 1848, to Easter, 1849.

WARDENS.

George B. Webster, Russell H. Heywood.

VESTRYMEN.

William Williams,	Stephen Walker,	John L. Kimberly,
Samuel D. Flagg,	Lester Brace,	Edward L. Stevenson.
Henry Hagar,	Elijah Ford,	
Charles W. Evans, <i>Clerk.</i>		William Williams, <i>Treasurer.</i>

Easter, 1849, to Easter, 1850.

WARDENS.

George B. Webster, Russell H. Heywood.

VESTRYMEN.

Lester Brace,	Stephen Walker,	Edward L. Stevenson,
William Williams,	John L. Kimberly,	Elijah Ford.
Samuel D. Flagg,	Henry Hagar,	
Charles W. Evans, <i>Clerk.</i>		William Williams, <i>Treasurer.</i>

Russell H. Heywood, Edward L. Stevenson, George B. Webster, William Williams, and Jacob A. Barker, Building Committee for the erection of the new church edifice.

August 20, 1849.—Jacob A. Barker appointed Treasurer, and DeWitt C. Weed one of the Building Committee in place of William Williams, deceased.

History of St. Paul's Church.

Easter, 1850, to Easter, 1851.

WARDENS.

George B. Webster, Russell H. Heywood.

VESTRYMEN.

Lester Brace,	Henry Hager,	Elijah Ford,
John L. Kimberly,	Samuel D. Flagg,	Edward S. Warren.
Stephen Walker,	Edward L. Stephenson,	
Charles W. Evans, <i>Clerk.</i>	Jacob A. Barker, <i>Treasurer.</i>	
	Richard Barker, <i>Sexton.</i>	

Russell H. Heywood, Edward L. Stevenson, George B. Webster, Jacob A. Barker, DeWitt C. Weed, Building Committee.

Easter, 1851, to Easter, 1852.

WARDENS.

George B. Webster, Russell H. Heywood.

VESTRYMEN.

Lester Brace,	Henry Hager,	Elijah Ford,
John L. Kimberly,	Samuel D. Flagg,	Edward S. Warren.
Stephen Walker,	Edward L. Stevenson,	
Charles W. Evans, <i>Clerk.</i>	Jacob A. Barker, <i>Treasurer.</i>	

Russell H. Heywood, Edward L. Stevenson, George B. Webster, Jacob A. Barker, DeWitt C. Weed, Building Committee.

Easter, 1852, to Easter, 1853.

(First election in the new church edifice.)

WARDENS.

George B. Webster, Russell H. Heywood.

VESTRYMEN.

Lester Brace,	Samuel D. Flagg,	Benjamin Bradley,
Elijah Ford,	Edward S. Warren,	George E. Hayes.
John L. Kimberly,	Amos I. Mathews,	
Charles W. Evans, <i>Clerk.</i>	Jacob A. Barker, <i>Treasurer.</i>	

List of the Vestry, 1817-1903.

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Easter, 1853, to Easter, 1854.

WARDENS.

George B. Webster,

Russell H. Heywood.

VESTRYMEN.

Lester Brace,

Samuel D. Flagg,

Benjamin Bradley,

Elijah Ford,

Edward S. Warren,

George E. Hayes.

John L. Kimberly,

Amos I. Mathews,

Charles W. Evans, *Clerk.*

Jacob A. Barker, *Treasurer.*

William Channon, *Sexton.*

Easter, 1854, to Easter, 1855.

WARDENS.

Russell H. Heywood,

Lester Brace.

VESTRYMEN.

Elijah Ford,

John S. Ganson,

Benjamin Bradley,

Henry Hagar,

Israel T. Hatch,

Amos I. Mathews.

Albert H. Tracy,

George E. Hayes,

Charles W. Evans, *Clerk and Treasurer of the Parish.*

(Albert H. Tracy having declined to act as vestryman, Charles W. Evans was elected in his place, May 22, 1854.)

John L. Kimberly and Jacob A. Barker, Building Committee for building the porches, stone steps, and main tower of church.

Easter, 1855, to Easter, 1856.

WARDENS.

Russell H. Heywood,

Lester Brace.

VESTRYMEN.

Elijah Ford,

John S. Ganson,

George E. Hayes,

Charles W. Evans,

Samuel G. Cornell,

John T. Lacy.

John Pease,

Henry K. Viele,

Charles W. Evans, *Clerk and Treasurer.*

History of St. Paul's Church.

Easter, 1856, to Easter, 1857.

WARDENS.

Russell H. Heywood,

Lester Brace.

VESTRYMEN.

Elijah Ford,

John S. Ganson,

George E. Hayes,

Charles W. Evans,

Samuel G. Cornell,

DeWitt C. Weed.

John Pease,

Henry K. Viele,

Charles W. Evans, *Clerk and Treasurer.*

John L. Kimberly and Jacob A. Barker, Building Committee, removing partition between chapel and main edifice, etc.

Easter, 1857, to Easter, 1858.

WARDENS.

Russell H. Heywood,

Lester Brace.

VESTRYMEN.

Elijah Ford,

DeWitt C. Weed,

Samuel G. Cornell,

John S. Ganson,

John Pease,

George E. Hayes.

Henry K. Viele,

Charles W. Evans,

Charles W. Evans, *Clerk and Treasurer.*Ralph Williams, *Sexton.*

Easter, 1858, to Easter, 1859.

WARDENS.

Russell H. Heywood,

Lester Brace.

VESTRYMEN.

John S. Ganson,

Hunting S. Chamberlain,

Dr. Thomas F. Rochester,

William H. Walker,

John T. Lacy,

Walter Joy.

Asher P. Nichols,

John D. Shepard,

William Sutton, *Clerk.*DeWitt C. Weed, *Treasurer.*

Easter, 1859, to Easter, 1860.

WARDENS.

Russell H. Heywood,

Lester Brace.

VESTRYMEN.

John S. Ganson,

Hunting S. Chamberlain,

Dr. Thomas F. Rochester,

William H. Walker,

John T. Lacy,

Walter Joy.

Asher P. Nichols,

John D. Shepard

John T. Lacy, *Clerk.*DeWitt C. Weed, *Treasurer.*

List of the Vestry, 1817-1903.

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Easter, 1860, to Easter, 1861.

WARDENS.

Russell H. Heywood,

Lester Brace.

VESTRYMEN.

William H. Walker,

A. Porter Thompson,

Erastus B. Seymour,

John T. Lacy,

Charles W. Evans,

Dr. Cornelius C. Wyckoff.

Walter Joy,

Edward M. Atwater,

John T. Lacy, *Clerk.*

DeWitt C. Weed, *Treasurer.*

Easter, 1861, to Easter, 1862.

WARDENS.

Russell H. Heywood,

Lester Brace.

VESTRYMEN.

Walter Joy,

Carlos Cobb,

Asher P. Nichols,

John S. Ganson,

William H. Walker,

Charles W. Evans.

Erastus B. Seymour,

Edward M. Atwater,

John B. Eaton, *Clerk.*

DeWitt C. Weed, *Treasurer.*

Easter, 1862, to Easter, 1863.

WARDENS.

Russell H. Heywood,

Lester Brace.

VESTRYMEN.

Erastus B. Seymour,

William H. Walker,

Edward M. Atwater,

Charles W. Evans,

Walter Joy,

Seth H. Grosvenor.

Asher P. Nichols,

John S. Ganson,

John B. Eaton, *Clerk.*

DeWitt C. Weed, *Treasurer.*

(John B. Seymour appointed Clerk September 26, 1862, John B. Eaton having resigned.)

Easter, 1863, to Easter, 1864.

WARDENS.

Lester Brace,

Charles W. Evans.

VESTRYMEN.

Erastus B. Seymour,

Samuel G. Cornell,

Seth H. Grosvenor,

Asher P. Nichols,

William H. Walker,

Lauren C. Woodruff.

DeWitt C. Weed,

Walter Joy,

John B. Seymour, *Clerk.*

DeWitt C. Weed, *Treasurer.*

History of St. Paul's Church.

Easter, 1864, to Easter, 1865.

WARDENS.

Lester Brace,

Charles W. Evans.

VESTRYMEN.

Lauren C. Woodruff,

Samuel G. Cornell,

Edwin Hurlbert,

Asher P. Nichols,

Dr. Thomas F. Rochester,

George E. Hayes.

William H. Walker,

James W. Brown,

John B. Seymour, *Clerk.*DeWitt C. Weed, *Treasurer.*

Easter, 1865, to Easter, 1866.

WARDENS.

Lester Brace,

Charles W. Evans.

VESTRYMEN.

Lauren C. Woodruff,

Samuel G. Cornell,

Edwin Hurlbert,

Asher P. Nichols,

George S. Hazard,

James W. Brown.

William H. Walker,

Dr. Thomas F. Rochester,

John B. Seymour, *Clerk.*DeWitt C. Weed, *Treasurer.*

Easter, 1866, to Easter, 1867.

WARDENS.

Lester Brace,

Charles W. Evans.

VESTRYMEN.

Lauren C. Woodruff,

Samuel G. Cornell,

William H. Walker,

Asher P. Nichols,

James Sweeney,

Dr. Thomas F. Rochester.

Edwin Hurlbert,

James W. Brown,

John B. Seymour, *Clerk.*DeWitt C. Weed, *Treasurer.*

Samuel G. Cornell, Charles W. Evans, Edwin Hurlbert, James W. Brown, DeWitt C. Weed, Building Committee, to complete the church edifice, spire on main tower, etc.

List of the Vestry, 1817-1903.

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Easter, 1867, to Easter, 1868.

WARDENS.

Lester Brace,

Charles W. Evans.

VESTRYMEN.

Samuel G. Cornell,	Dr. Thomas F. Rochester,	James Sweeney,
Lauren C. Woodruff,	Asher P. Nichols,	James W. Brown.
William H. Walker,	John T. Lacy,	
John B. Seymour, <i>Clerk.</i>		DeWitt C. Weed, <i>Treasurer.</i>

Samuel G. Cornell, Charles W. Evans, Lauren C. Woodruff, James W. Brown,
DeWitt C. Weed, Building Committee.

Easter, 1868, to Easter, 1869.

WARDENS.

Lester Brace,

Charles W. Evans.

VESTRYMEN.

Lauren C. Woodruff,	John T. Lacy,	John Pease,
William H. Walker,	James Sweeney,	Henry C. Squire.
Samuel G. Cornell,	George S. Hazard,	
John B. Seymour, <i>Clerk.</i>		DeWitt C. Weed, <i>Treasurer.</i>

Samuel G. Cornell, Charles W. Evans, Lauren C. Woodruff, DeWitt C. Weed,
and George S. Hazard, Building Committee.

Easter, 1869, to Easter, 1870.

WARDENS.

Lester Brace,

Charles W. Evans.

VESTRYMEN.

Lauren C. Woodruff,	James Sweeney,	John Pease,
Samuel G. Cornell,	A. Porter Thompson,	George S. Hazard.
William H. Walker,	John T. Lacy,	
John B. Seymour, <i>Clerk.</i>		DeWitt C. Weed, <i>Treasurer.</i>

History of St. Paul's Church.

Easter, 1870, to Easter, 1871.

WARDENS.

Charles W. Evans,

Samuel G. Cornell.

VESTRYMEN.

Lauren C. Woodruff,

James Sweeney,

John Pease,

William H. Walker,

Cyrus Clarke,

John L. Kimberly, Jr.

A. Porter Thompson,

John T. Lacy,

John B. Seymour, *Clerk.*DeWitt C. Weed, *Treasurer.*

Charles W. Evans, Lauren C. Woodruff, DeWitt C. Weed, Cyrus Clarke, Building Committee, to complete the main spire, etc.

Easter, 1871, to Easter, 1872.

WARDENS.

Charles W. Evans,

Lauren C. Woodruff.

VESTRYMEN.

Cyrus Clarke,

Mark B. Moore,

Henry T. Gillett,

John T. Lacy,

George Beals,

Dr. C. C. Wyckoff.

Howard H. Baker,

George H. Smith,

John B. Seymour, *Clerk.*George Beals, *Treasurer.*

Charles W. Evans, L. C. Woodruff, Building Committee, to complete spire of small tower of church, also the stone crosses, finials, etc.

(George Beals resigned as treasurer, and James W. Sanford was chosen in his place, September 21, 1872.)

Easter, 1872, to Easter, 1873.

WARDENS.

Charles W. Evans,

William H. Walker.

VESTRYMEN.

Lauren C. Woodruff,

Cyrus Clarke,

George F. Lee,

Samuel G. Cornell,

Howard H. Baker,

George Beals.

John Pease,

George S. Hazard,

John B. Seymour, *Clerk.*James W. Sanford, *Treasurer.*

List of the Vestry, 1817-1903.

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Easter, 1873, to Easter, 1874.

WARDENS.

Charles W. Evans,

Samuel G. Cornell.

VESTRYMEN.

Lauren C. Woodruff,

George S. Hazard,

Howard H. Baker,

Cyrus Clarke,

John Pease,

George Beals.

William H. Walker,

George F. Lee,

John B. Seymour, *Clerk.*

James W. Sanford, *Treasurer.*

Easter, 1874, to Easter, 1875.

WARDENS.

Charles W. Evans,

William H. Walker.

VESTRYMEN.

Lauren C. Woodruff,

Howard H. Baker,

DeWitt C. Weed,

George S. Hazard,

John Pease,

Cyrus Clarke.

Mark B. Moore,

George Beals,

John B. Seymour, *Clerk.*

James W. Sanford, *Treasurer.*

Easter, 1875, to Easter, 1876.

WARDENS.

Charles W. Evans,

William H. Walker.

VESTRYMEN.

Lauren C. Woodruff,

George Beals,

George S. Hazard,

Cyrus Clarke,

Mark B. Moore,

James Sweeney.

John Pease,

Howard H. Baker,

John B. Seymour, *Clerk.*

James W. Sanford, *Treasurer.*

Easter, 1876, to Easter, 1877.

WARDENS.

Charles W. Evans,

William H. Walker.

VESTRYMEN.

Lauren C. Woodruff,

Mark B. Moore,

D. C. Godwin,

Cyrus Clarke,

George S. Hazard,

Augustus R. Davidson.

John Pease,

Howard H. Baker,

John B. Seymour, *Clerk.*

James W. Sanford, *Treasurer.*

History of St. Paul's Church.

Easter, 1877, to Easter, 1878.

WARDENS.

Charles W. Evans,

William H. Walker.

VESTRYMEN.

Cyrus Clarke,

George S. Hazard,

Augustus R. Davidson,

Lauren C. Woodruff,

Mark B. Moore,

A. Porter Thompson.

John Pease,

Howard H. Baker,

John B. Seymour, *Clerk.*James W. Sanford, *Treasurer.*

(George B. Dudley elected clerk, September 7, 1877, in place of John B. Seymour, deceased.)

Easter, 1878, to Easter, 1879.

WARDENS.

Charles W. Evans,

William H. Walker.

VESTRYMEN.

Cyrus Clarke,

George S. Hazard,

Dr. Augustus R. Davidson,

Lauren C. Woodruff,

Mark B. Moore,

A. Porter Thompson.

John Pease,

Howard H. Baker,

George B. Dudley, *Clerk.*James W. Sanford, *Treasurer.*

Easter, 1879, to Easter, 1880.

WARDENS.

Charles W. Evans,

William H. Walker.

VESTRYMEN.

John Pease,

Lauren C. Woodruff,

Mark B. Moore,

Dr. Augustus R. Davidson, George S. Hazard,

Cyrus Clarke.

A. Porter Thompson,

(Seven vestrymen only. See note foot of page 123.)

William Y. Warren, *Clerk.*James W. Sanford, *Treasurer.*

Easter, 1880, to Easter, 1881.

WARDENS.

Charles W. Evans,

William H. Walker.

VESTRYMEN.

John Pease,

Dr. Augustus R. Davidson, Howard H. Baker,

A. Porter Thompson,

Henry R. Howland,

Dr. Henry R. Hopkins.

Albert J. Barnard,

George Alfred Stringer,

William Y. Warren, *Clerk.*

James W. Sanford, *Treasurer.*

Robert Wilkinson, *Sexton.*

(May 6, 1880, Theodore F. Welch elected clerk in place of William Y. Warren, resigned.)

Easter, 1881, to Easter, 1882.

WARDENS.

Charles W. Evans,

William H. Walker.

VESTRYMEN.

John Pease,

Dr. Augustus R. Davidson, Howard H. Baker,

A. Porter Thompson,

George Alfred Stringer,

Dr. Henry R. Hopkins.

Albert J. Barnard,

Henry R. Howland,

Theodore F. Welch, *Clerk.*

James W. Sanford, *Treasurer.*

Easter, 1882, to Easter, 1883.

WARDENS.

Charles W. Evans,

William H. Walker.

VESTRYMEN.

John Pease,

Dr. Henry R. Hopkins, George Alfred Stringer,

A. Porter Thompson,

Dr. Augustus R. Davidson, Albert J. Barnard.

Howard H. Baker,

Henry R. Howland,

Theodore F. Welch, *Clerk.*

James W. Sanford, *Treasurer.*

History of St. Paul's Church.

Easter, 1883, to Easter, 1884.

WARDENS.

Charles W. Evans,

William H. Walker.

VESTRYMEN.

John Pease,

Dr. Henry R. Hopkins,

George Alfred Stringer,

A. Porter Thompson,

Dr. Augustus R. Davidson, Albert J. Barnard.

Howard H. Baker,

Henry R. Howland,

Theodore F. Welch, *Clerk.*James W. Sanford, *Treasurer.*

Easter, 1884, to Easter, 1885.

WARDENS.

Charles W. Evans,

William H. Walker.

VESTRYMEN.

John Pease,

Dr. Henry R. Hopkins,

George Alfred Stringer,

A. Porter Thompson,

Dr. Augustus R. Davidson, Albert J. Barnard.

James R. Smith,

Robert P. Wilson,

Theodore F. Welch, *Clerk.*James W. Sanford, *Treasurer.*

Easter, 1885, to Easter, 1886.

WARDENS.

Charles W. Evans,

William H. Walker.

VESTRYMEN.

John Pease,

Dr. Augustus R. Davidson, Robert P. Wilson,

A. Porter Thompson,

Dr. Henry R. Hopkins, Albert J. Barnard.

James R. Smith,

George Alfred Stringer,

G. Hunter Bartlett, *Clerk.*James W. Sanford, *Treasurer.*

Easter, 1886, to Easter, 1887.

WARDENS.

Charles W. Evans,

William H. Walker.

VESTRYMEN.

John Pease,

Dr. Augustus R. Davidson, Robert P. Wilson,

A. Porter Thompson,

Dr. Henry R. Hopkins, Albert J. Barnard.

James R. Smith,

George Alfred Stringer,

G. Hunter Bartlett, *Clerk.*James W. Sanford, *Treasurer.*

List of the Vestry, 1817-1903.

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Easter, 1887, to Easter, 1888.

WARDENS.

Charles W. Evans, William H. Walker.

VESTRYMEN.

John Pease, Dr. Augustus R. Davidson, Robert P. Wilson,
A. Porter Thompson, Dr. Henry R. Hopkins, Albert J. Barnard.
James R. Smith, George Alfred Stringer,
G. Hunter Bartlett, *Clerk.* James W. Sanford, *Treasurer.*

Easter, 1888, to Easter, 1889.

WARDENS.

Charles W. Evans, William H. Walker.

VESTRYMEN.

John Pease, Dr. Augustus R. Davidson, Robert P. Wilson,
A. Porter Thompson, Dr. Henry R. Hopkins, Albert J. Barnard.
James R. Smith, George Alfred Stringer,
G. Hunter Bartlett, *Clerk.* James W. Sanford, *Treasurer.*

Albert J. Barnard, William H. Walker, A. Porter Thompson, Dr. Henry R. Hopkins, Robert P. Wilson, George A. Stringer, James R. Smith, Building Committee, in rebuilding the church after the fire of May 10, 1888. Charles W. Evans, senior warden, died February 8, 1889.

Easter, 1889, to Easter, 1890.

WARDENS.

William H. Walker, A. Porter Thompson.

VESTRYMEN.

John Pease, George Alfred Stringer, James Sweeney,
James R. Smith, Robert P. Wilson, Edmund Hayes.
Dr. Henry R. Hopkins, Albert J. Barnard,
G. Hunter Bartlett, *Clerk.* James W. Sanford, *Treasurer.*
William Graveson, *Sexton.*

Easter, 1890, to Easter, 1891.

WARDENS.

William H. Walker, A. Porter Thompson.

VESTRYMEN.

John Pease, George Alfred Stringer, James Sweeney,
James R. Smith, Robert P. Wilson, Edmund Hayes.
Dr. Henry R. Hopkins, Albert J. Barnard,
G. Hunter Bartlett, *Clerk.* James W. Sanford, *Treasurer.*

History of St. Paul's Church.

Easter, 1891, to Easter, 1892.

WARDENS.

William H. Walker, A. Porter Thompson.

VESTRYMEN.

John Pease,	James R. Smith,	James Sweeney,
Albert J. Barnard,	Robert P. Wilson,	Sheldon T. Viele.
George Alfred Stringer,	Edmund Hayes,	
G. Hunter Bartlett, <i>Clerk.</i>	Philip Joyce, <i>Treasurer.</i>	

(February 9, 1892, Charles R. Wilson elected clerk in place of G. Hunter Bartlett, resigned.)

Easter, 1892, to Easter, 1893.

WARDENS.

William H. Walker, A. Porter Thompson.

VESTRYMEN.

John Pease,	James R. Smith,	James Sweeney,
Albert J. Barnard,	Robert P. Wilson,	Sheldon T. Viele.
George Alfred Stringer,	Edmund Hayes,	
Charles R. Wilson, <i>Clerk.</i>	Philip Joyce, <i>Treasurer.</i>	

(July 1, 1892, William A. Joyce appointed treasurer in place of Philip Joyce, resigned.)

Easter, 1893, to Easter, 1894.

WARDENS.

William H. Walker, A. Porter Thompson.

VESTRYMEN.

John Pease,	James R. Smith,	Sheldon T. Viele,
Albert J. Barnard,	Edmund Hayes,	Hobart Weed.
George Alfred Stringer,	James Sweeney,	
Charles R. Wilson, <i>Clerk.</i>	William A. Joyce, <i>Treasurer.</i>	
	Lorenzo Harris, <i>Sexton.</i>	

Easter, 1894, to Easter, 1895.

WARDENS.

William H. Walker, A. Porter Thompson.

VESTRYMEN.

John Pease,	Edmund Hayes,	Sheldon T. Viele,
Albert J. Barnard,	James Sweeney,	Hobart Weed.
James R. Smith,	Charles R. Wilson,	
Charles R. Wilson, <i>Clerk.</i>	William A. Joyce, <i>Treasurer.</i>	

List of the Vestry, 1817-1903.

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Easter, 1895, to Easter, 1896.

WARDENS.

William H. Walker, A. Porter Thompson.

VESTRYMEN.

John Pease,	Edmund Hayes,	Hobart Weed,
Albert J. Barnard,	James Sweeney,	Charles R. Wilson.
James R. Smith,	Sheldon T. Viele,	
Charles R. Wilson, <i>Clerk.</i>	William A. Joyce, <i>Treasurer.</i>	

Easter, 1896, to Advent, 1896.

WARDENS.

William H. Walker, A. Porter Thompson.

VESTRYMEN.

John Pease,	James Sweeney,	Hobart Weed,
Albert J. Barnard,	Sheldon T. Viele,	Charles R. Wilson.
Edmund Hayes,	James R. Smith,	
Charles R. Wilson, <i>Clerk.</i>	William A. Joyce, <i>Treasurer.</i>	

Advent, 1896, to Advent, 1897.

(Vestry elected on the Monday after the First Sunday in Advent, November 30, 1896, being the first election under the new rule. See page 202.)

WARDENS.

William H. Walker, A. Porter Thompson.

VESTRYMEN.

John Pease,	Edmund Hayes,	Hobart Weed.
Albert J. Barnard,	James Sweeney,	Charles R. Wilson,
James R. Smith,	Sheldon T. Viele,	Dr. M. D. Mann.
Charles R. Wilson, <i>Clerk.</i>	W. A. Joyce, <i>Treasurer.</i>	

Advent, 1897, to Advent, 1898.

WARDENS.

William H. Walker, A. Porter Thompson.

VESTRYMEN.

John Pease,	Edmund Hayes,	Hobart Weed,
Albert J. Barnard,	James Sweeney,	Charles R. Wilson,
James R. Smith,	Sheldon T. Viele,	Dr. M. D. Mann.
Charles R. Wilson, <i>Clerk.</i>	W. A. Joyce, <i>Treasurer.</i>	

History of St. Paul's Church.

Advent, 1898, to Advent, 1899.

WARDENS.

William H. Walker, A. Porter Thompson.

VESTRYMEN.

John Pease,	Edmund Hayes,	Hobart Weed,
Albert J. Barnard,	James Sweeney,	Charles R. Wilson,
James R. Smith,	Sheldon T. Viele,	Dr. M. D. Mann.
Charles R. Wilson, <i>Clerk.</i>		W. A. Joyce, <i>Treasurer.</i>

Advent, 1899, to Advent, 1900.

WARDENS.

William H. Walker, A. Porter Thompson.

VESTRYMEN.

John Pease,	Edmund Hayes,	Hobart Weed,
Albert J. Barnard,	James Sweeney,	Charles R. Wilson,
James R. Smith,	Sheldon T. Viele,	Dr. M. D. Mann.
Charles R. Wilson, <i>Clerk.</i>		W. A. Joyce, <i>Treasurer.</i>

Advent, 1900, to Advent, 1901.

WARDENS.

William H. Walker, A. Porter Thompson.

VESTRYMEN.

Albert J. Barnard,	James Sweeney,	Charles R. Wilson,
James R. Smith,	Sheldon T. Viele,	Dr. M. D. Mann,
Edmund Hayes,	Hobart Weed,	John R. H. Richmond.
Charles R. Wilson, <i>Clerk.</i>		W. A. Joyce, <i>Treasurer.</i>

Advent, 1901, to Advent, 1902.

WARDENS.

William H. Walker, A. Porter Thompson.

VESTRYMEN.

Albert J. Barnard,	James Sweeney,	Charles R. Wilson,
James R. Smith,	Sheldon T. Viele,	Dr. M. D. Mann,
Edmund Hayes,	Hobart Weed,	John R. H. Richmond.
Charles R. Wilson, <i>Clerk.</i>		W. A. Joyce, <i>Treasurer.</i>

Advent, 1902, to Advent, 1903.

No changes in vestry at election, held Advent, December 1, 1902.

William H. Walker, senior warden, died January 4, 1903. January 12, 1903, the vestry elected Charles R. Wilson, vestryman, as warden, and E. Howard Hutchinson as vestryman. John K. Walker was elected clerk of the vestry and John M. Provost, treasurer.

The Architects of St. Paul's.

1819-1890.

John Stacy appears to have been the master builder of the original frame church in 1819-1821. No architect is mentioned. The builder probably acted as such, as was customary in those early days.

The plans for lengthening the church, increasing the height of the tower, and minor changes, in the year 1828, were made by Joseph Stow.

Richard Upjohn, Sr., of New York City, the architect of Trinity Church, New York, was the architect of the new stone edifice, begun in 1849, from that date to the completion of the building in 1873.

Richard Upjohn was born at Shaftesbury, England, on the 22d of January, 1802. He came to America in 1829, bringing with him his family, his son, Richard M. Upjohn, being then one year old. He settled first at New Bedford, Mass., and in 1833 removed to Boston, soon after which he designed the entrance gateways of Boston Common. Before beginning his career as an architect, he had received a thorough technical training and practical experience as a master builder. In 1839, he was called to New York City to take charge of some proposed alterations in Trinity Church, but it was decided instead to build an entirely new edifice, and the commission was entrusted to Mr. Upjohn. The new Trinity, completed in 1846, was conceded to be the most beautiful church building in the United States, and it made his name famous.

Among many other important buildings designed and built by him, are St. Thomas's Church, Trinity Chapel, the Church of the Holy Communion, the Corn Exchange Bank, and Trinity Building, New York City; Christ and Grace Churches, and Church of the Pilgrims, Brooklyn, N. Y.; and St. Mary's Church, Burlington, N. J.

In April, 1849, the rector and vestry of St. Paul's decided to adopt the plans for the new church furnished by Mr. Upjohn, and the work

was forthwith begun. The general direction of the construction was carried on by correspondence with the building committees, from Mr. Upjohn's office in New York, and he made a number of trips to Buffalo in order to inspect the progress of the work. These letters show that there was no minutest point about the building and finishing of the church with which Mr. Upjohn was not familiar, and which he did not direct. The actual work was done under the superintendence of men recommended by him. Thomas R. Williams, who had been in a similar responsible position in the building of other of Mr. Upjohn's churches (page 56), being engaged to look after the stone-work ; and George Riker, whom he considered as well qualified for his important position as Mr. Williams for his, was engaged to superintend all wood-work. (Page 57.) In 1854, when it was decided to resume work on the tower, porches, etc., Mr. Williams being in England, the committee engaged Robert Harron to superintend, and, after his death, the work was looked after by John A. Lipp, who had been foreman under Mr. Harron. (For builders of spire, see pages 107, 121.)

Mr. Upjohn's services as architect of St. Paul's extended over a period of twenty-four years, of course with intermissions, and all of the work was attended to personally by himself, with the exception of a few months in 1850, during a short absence in Europe, when his son, Richard M. Upjohn, advised whenever necessary. On his return he took his son into partnership, January 1, 1851, the firm being then known as Upjohn & Co. He allowed much of the business of the firm to devolve upon the younger partner, but he himself continued to look after the work on St. Paul's. He felt an affectionate pride in the church, and it is even said that he considered it his masterpiece.

Mr. Upjohn seems to have been very much in advance of his generation in regard to the artistic possibilities of the building, especially in its minor details. He was most cheerfully seconded by Dr. Shelton and by members of the building committee.

The period of the '50's was not noted for the excellence of its ideas on interior decoration, which makes the more noticeable Mr.

Upjohn's own good taste. He had a genuine insight into the artistic fitness of things, and a sensitive feeling for harmony of color with form in the buildings he designed.

His letters in regard to the effect of the proper use of stained glass in churches show this particularly. Having heard that some of the members of the congregation were intending to have their pews upholstered in whatever materials and colors they might fancy, he wrote a characteristic and justifiable letter of protest to Dr. Shelton, in September, 1851: "People may be as fantastic as they please in their dwellings, . . . but in the Church of God they have no right to show off their follies, notwithstanding they may be owners of pews. I have usually covered the seats or cushions with good, plain crimson damask,—this contrasts well with the rich-toned black walnut. The color of the carpet is the same, the figure — if any — is small and fitting the architecture of the church." . . .

He always insisted, on what probably seemed strange to many at the time, that the architect had the right to control all the details of the church which he was laboring so devotedly to make, as he said, "a work of art," that should endure for long years to come. To the credit of all concerned, Mr. Upjohn's superior judgment was deferred to.

Dr. Shelton's reference to Richard Upjohn, in his first sermon preached in the new church, November 2, 1851, will be found at page 75. Numerous other references to Mr. Upjohn are scattered through the earlier pages of this book.

Bishop Coxe's *Christian Ballads* were first published in 1840, when Richard Upjohn was beginning his work on Trinity Church, New York. In the preface to a later edition of the *Ballads*, the Bishop thus refers to this earlier period: "The author must beg his readers to remember that many things which are now familiar to everybody in America were wholly unknown among us when these ballads were produced. Their author was obliged to imagine much that may now be seen in almost every part of the land. When he wrote them, there was not a church in the country which could sustain any other than the most

moderate pretensions to architectural correctness in design or decoration. He had never seen more than a few panes of stained glass in a church window, nor heard a complete chime ; and there was not to be seen, on this continent, so far as he is informed, an open roof, or a well-defined chancel, or genuine aisles, or a nave with a clerestory." . . . Of "Trinity, New Church, Ascension Day, 1846," he wrote :—

. . . . "Not this a Gothic gazing-stock,
Where nought is meant or told ;
Translated into solid rock
The prayer-book's self behold !
Sermons in stones ! Yes — more beside,
A language, and a voice !
Much uttered — but far more implied
That makes the heart rejoice.

"Without — each little carving speaks
Of Christ, the Crucified

. . . . To all the faithful — see,
From porch to topmost tower,
It telleth of the Trinity,
And preacheth Christ with power !"

Richard Upjohn's churches, although noted for the purity of their style, were not mere copies of foreign examples.

His love for Gothic was inborn, his knowledge full. It was a part of his life. The spirit of the Old Master-Builders was upon him, and he put into his work an almost mediæval ardor and originality. The building of a church was to him much more than the solving of an architectural problem — it was the creation of a House of God, for which nothing was more fit than the glorious architecture hallowed by the pious use of centuries. His civic buildings are usually in the style of the Italian Renaissance, but Gothic was the passion of his life. He was forty-seven years of age when St. Paul's was begun, in 1849, and when the last finial was put in place, in 1873, he had reached his seventy-second year.

Mr. Upjohn was one of the founders, and the first president of the American Institute of Architects, serving from its foundation in 1857 to 1876.

He died at his home at Garrison's-on-the-Hudson, August 16, 1878, aged seventy-six years.

His son, Richard M. Upjohn, has ably carried on the traditions of the firm. He has designed and built many beautiful churches, and was a pioneer in fireproof construction in New York. His chief work is the splendid Capitol at Hartford, Conn., which has the largest stone dome in the country. He was one of the founders of the New York Chapter of the American Institute of Architects, and was president of that Chapter for 1892 and 1895.

Robert W. Gibson of New York was the architect of the restored St. Paul's, after the fire of 1888.

Robert Williams Gibson was born in 1854, at Essex, England, and was the son of Samuel Lodwick Gibson. Mr. Gibson was educated at Gravesend, England, and at the Royal Academy of Arts, London. He came to the United States in 1881, and in that year began the practice of architecture at Albany, N. Y. In 1888 he removed to New York City. Among his more important works may be mentioned All Saints' Cathedral at Albany; Christ Church, Rochester, N. Y.; and in New York City, St. Michael's Church, the New York Clearing House, and the Botanical Museum.

His work at St. Paul's Church was far more than a restoration, and involved very important changes and additions in the original design of Richard Upjohn, which were most skilfully and harmoniously carried out.

The aspect of the interior of the church has been much changed by Mr. Gibson, and has gained greatly in apparent size and impressiveness. The transepts, giving a cruciform effect, the stone columns and the clere-story, the stone vestry room and porch on Church Street, and the enlarged and beautified chancel, are all due to his skill, and are all entirely in keeping with the original work. Mr. Gibson has planned

in complete and loyal sympathy with the original design of the church, of which he has made his work a development, carrying it on to greater beauty and perfection.

A detailed description of Mr. Gibson's very successful remodeling of the edifice, and of the beautiful interior furnishings executed from his designs, will be found in the chapter in this volume entitled "The Restored St. Paul's." (Page 265.)

Cyrus K. Porter & Son of Buffalo, the architects of Trinity Church, Buffalo, and of many other well-known buildings, acted as supervising architects during Mr. Gibson's work on St. Paul's.

Subscription Lists.

It should be mentioned that only the more important subscription lists are given here and elsewhere in this book. There were many minor lists for parish work, music, new organs, etc., which have not been transcribed here ; and, indeed, of much of the liberal giving of the parish no formal record is available. The first subscription, in 1818, towards building the frame church, will be found at page 13.

SUBSCRIPTIONS FOR REBUILDING ST. PAUL'S CHURCH, 1848.

The following subscription list for rebuilding St. Paul's Church, in 1848, and the subsequent lists, are here given as they appear in the "red-bound book" which Dr. Shelton carried to the parishioners for their signatures :

"We, the subscribers, do severally promise to pay to the Treasurer of St. Paul's Church, in the City of Buffalo, the sums set opposite our respective names, to be applied towards the building and completion of a church edifice, on the lot now owned by St. Paul's Church, after the plans furnished by Mr. Upjohn, or such other plans as he may furnish ; and for the payment of such subscriptions we severally agree, whenever forty-eight thousand dollars are subscribed hereto, to give our promissory notes for the amount of our respective subscriptions, payable at one of the banks in Buffalo in six equal payments, at four, eight, twelve, sixteen, twenty, and twenty-four months after the date thereof.

"The church when completed is to be consecrated and set apart exclusively as a place of public worship, according to the rites and ceremonies of the Protestant Episcopal Church of the United States of America ; and the subscribers hereto may become interested therein in the manner and upon the terms hereinafter specified ; to all of which the corporation above named, by the acceptance of our respective signatures to this subscription, declare their assent, and do bind themselves and their successors in office to the just and faithful performance of the same.

"When the said church shall be completed, or sooner if the vestry shall deem it expedient, the vestry shall affix a valuation to each of the slips in it, except those reserved as free seats, and shall upon due notice offer the slips to which valuations are affixed for competition of choice at public auction, subject to such conditions and reservations as the vestry may deem proper for the future maintenance of public worship therein, and to defray the contingent and other expenses of said corporation. At the time of giving the notes above specified, transferrable certificates shall be issued under the corporate seal, which certificates, when said notes shall be fully paid, shall entitle the holder to apply the same as cash in payment for slips in said church at the first public sale above specified ; and after the first public sale the holder of any such certificate may select any unsold slip at the valuation so affixed and apply the amount of such certificate, when fully paid, as cash in payment therefor, on such terms and conditions as the vestry shall prescribe ; but all such certificates not presented or exchanged for slips within six months after the church shall be consecrated shall be deemed a donation to the church.

Buffalo, July 8, 1848.

R. H. Heywood,	\$5,000.00	A. E. Hart,	\$ 500.00
William Williams (1st sub.), .	2,000.00	Wm. Sutton,	200.00
John L. Kimberly,	1,500.00	Robt. Hart,	300.00
Mrs. Louisa M. Weed (stock),	1,000.00	A. Hayden (no notes), . . .	400.00
Mrs. Louisa M. Weed (add. stock),	1,400.00	Henry I. Warren (assumed by	
DeWitt C. Weed,	1,200.00	E. S. Warren),	200.00
Geo. Truscott,	500.00	John D. Shepard,	400.00
Samuel D. Flag,	400.00	John Hebard (1st sub.), . . .	200.00
Henry Hagar (1st sub.), . . .	1,000.00	Seth E. Sill,	500.00
Elijah Ford,	800.00	Geo. N. Burwell,	500.00
Lester Brace,	400.00	Henry H. Sizer,	500.00
I. T. Hatch,	{ 1,000.00	Geo W. Bull, for self ; F. S.	
	200.00	Wheeler and J. W. Sanford,	
Geo. E. Hayes,	500.00	\$100 each,	300.00
John T. Lacy (in 3 years), . .	250.00	Sheldon Thompson (1st sub.),	1,000.00

Henry K. Viele,	\$ 500.00	Loring Peirce,	\$ 10.00
A. Porter Thompson,	500.00	Henry Streater,	200.00
Lydia Pomeroy,	500.00	Abel Archer,	50.00
John Patterson,	1,000.00	Austin Flint,	100.00
Stephen Walker (1st sub.), .	200.00	Horatio Seymour, Jr., . . .	200.00
J. B. Bull,	300.00	Philo Dubois (1st sub.), . .	100.00
S. B. Van de Venter,	300.00	Benjamin Brent (by W. S.), .	100.00
Mrs. E. B. Mathews,	200.00	Robert Kittle (1st sub.), . .	100.00
Sylvia Chapin,	150.00	George Gibson,	50.00
Wm. H. Walker (1st sub.), .	100.00	John E. Russell,	200.00
Thos. Jones (\$10 paid into Building Fund Society and credited on their books), .	10.00	Jesse Ralph,	100.00
Samuel L. Meech,	100.00	Thomas Mathews,	100.00
Thomas Savage,	100.00	Asher P. Nichols,	100.00
Geo. J. Webb,	200.00	Charles W. Evans (1st sub.), .	600.00
Nelson Willard (1st sub.), .	500.00	Jacob A. Barker (1st sub.), .	400.00
H. S. Chamberlain,	200.00	James P. Provoost,	500.00
Henry Hamilton,	400.00	E. L. Stevenson,	1,000.00
G. H. Goodrich,	300.00	Albert H. Tracy,	1,000.00
Elijah Ford (to be paid in 1851),	200.00	Walter Joy,	1,000.00
Henry Hagar (2d sub., to be paid in 1851),	500.00	Sheldon Thompson (2d sub.),	400.00
James C. Evans,	300.00	William Williams (2d sub.), .	400.00
Ellicott Evans,	300.00	James D. Sheppard (2d sub.),	100.00
H. K. Smith,	500.00	Jacob A. Barker (2d sub.), .	100.00
Seth H. Grosvenor,	300.00	A. I. Mathews (2d sub.), . .	100.00
E. S. Warren,	500.00	Nelson Willard (2d sub.) . .	100.00
Henry Moore,	200.00	Wm. H. Walker (2d sub.), .	25.00
John Pease,	500.00	Robert Kittle (2d sub.), . .	25.00
A. I. Mathews (1st sub.), . .	250.00	A. H. Caryl (2d sub.), . . .	100.00
G. R. Wilson,	500.00	Philo Dubois (2d sub.), . .	100.00
James D. Sheppard (1st sub.),	400.00	Stephen Walker (2d sub.), . .	50.00
H. Colton,	360.00	G. B. Webster (1st sub.), . .	2,500.00
Ira A. Blossom (1st sub.), . .	500.00	Lewis Eaton,	300.00
A. H. Caryl (1st sub.), . . .	300.00	Silas Sawin,	300.00
Henry Wells (\$10 paid into Building Fund Society and credited on their books), .	10.00	Ira A. Blossom (2d sub.), . .	100.00
		Wm. A. Thompson,	300.00
		Charles W. Evans (2d sub.), .	200.00
		George C. Webster (1st sub.),	400.00
		C. L. Brace (per L. B.), . .	200.00
		Jeremiah Staats,	200.00

Subscription Lists.

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B. C. Caryl,	}	. . . \$ 500.00	Charles W. Evans (3d sub.)	\$ 200.00
N. H. Warner,			A. I. Mathews (3d sub.),	150.00
William Shelton,		500.00	Wm. H. Walker (3d sub.)	100.00
Geo. C. Webster (2d sub.),		100.00	James V. DeWitt,	200.00
Wm. Williams (3d sub.),		700.00	David Forbey,	50.00
G. B. Webster (2d sub.),		1,000.00	John Hebard (2d sub.),	50.00
Geo. S. Burns,		100.00		
				<u>\$48,870.00</u>

See pages 52 and 53.

A condensed form of the above list will be found at page 53, in which the total amounts given by each subscriber are summarized. The list is given above in its original form as an object lesson, to show how St. Paul's was built — the same persons giving again and again as the need arose, often under circumstances involving much personal self-denial, which was very real in the business conditions of the small city of Buffalo of those days. It must be remembered that the population of Buffalo in 1850 was only 42,261.

The general feeling among the parishioners in regard to the building of the new church is well expressed in the following extract from an address delivered by William H. Walker, at the Christmas dinner (1849) of the "Junior Vestry." (See page 57.)

. . . . "The parish of St. Paul's in which it has been our good fortune to be trained, has experienced many changes within six years; it has increased largely in number, in communicants, and in liberality. Age has not destroyed its energies, for now, with the vigor and zeal of youth, it has addressed itself to a new and glorious enterprise, the erection of a spacious and imposing House of Prayer, . . . a church complete and beautiful in its proportion, where we shall find 'sermons in stones' and the Prayer Book speaking to us from every part, from the firm foundation to the heavenward pointing spire. May we all live to hear the glorious music from its chimes, and in years to come listen to them with hearts in unison with their peaceful and solemn tones."

SUBSCRIPTION, 1851.

"We, the undersigned, hereby agree to give our notes to the Treasurer of St. Paul's Parish, payable at some bank in the City of Buffalo, for the amount set opposite

our names in three equal payments at five, seven, and nine months from this date, without interest, for the purpose of finishing St. Paul's Church. For which notes we agree to receive certificates from said Treasurer, bearing interest after said notes are paid, and redeemable in stock in said church or money, as we shall elect at the time of sale of slips in said church.

Buffalo, January 4, 1851.

John W. Williams,	\$700.00
Samuel D. Flagg,	500.00
Geo. E. Hayes,	500.00
Louisa M. Weed and DeWitt	
C. Weed,	500.00
Elijah Ford,	500.00
John L. Kimberly,	600.00
E. S. Warren,	600.00
J. B. Bull,	600.00
A. E. Hart,	300.00
James D. Sheppard,	300.00
Sheldon Thompson,	1,000.00
George Truscott,	300.00
I. T. Hatch,	600.00
John Pease,	200.00
Benjamin Bradley,	300.00

H. K. Smith,	\$300.00
Lester Brace,	300.00

Reported to the vestry January 14, 1851, \$8,100.00

Charles W. Evans,	300.00
Russell H. Heywood,	300.00
DeWitt C. Weed,	300.00
John W. Williams,	300.00
A. Porter Thompson,	300.00
Walter Joy,	300.00
Amasa Mason,	200.00

Reported to the vestry October 4, 1851, \$2,000.00

Am't subscribed in this way, \$10,100.00

St. Paul's Church Building Fund Association, commonly known as the Young Men's Fund, although many women of the parish were among the subscribers, was organized October 24, 1847, and, therefore, preceded the foregoing subscriptions. The subscribers to this fund agreed that it should be paid over to the vestry when the vestry should have raised ten thousand dollars towards building the new St. Paul's. This fund was paid over to the vestry in the year 1850. The total amount contributed to the fund was \$1,372.65, in small sums averaging about \$5.00. In January, 1848, the young ladies of the parish also formed their association for the same object. (See note foot of page 58)

Subscription Lists.

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Subscriptions towards the completion of the church edifice, main tower, porches, Sunday School room, etc., dated January 11, 1854 :

Louisa M. Weed,	\$1,500.00	Benjamin Bradley,	\$500.00
DeWitt C. Weed,	1,500.00	Lydia Pomeroy,	300.00
A. I. Mathews,	1,000.00	N. H. Warner,	150.00
Thomas Savage,	150.00	B. C. Caryl,	150.00
John L. Kimberly,	1,500.00	A. P. Nichols,	100.00
Joseph Stringham,	200.00	S. G. Cornell,	50.00
William Shelton,	500.00	Henry Hagar,	400.00
Elijah Ford,	1,000.00	Charles D. Gibson,	50.00
Matthew Wilson,	100.00	John T. Lacy,	100.00
Charles W. Evans,	600.00	George Truscott,	150.00
John Pease,	300.00	Sidney Shepard,	100.00
Asa E. Hart,	300.00	William Sutton,	200.00
Stephen Walker,	250.00	C. C. Wyckoff,	100.00
Sylvia Chapin,	50.00	Walter W. Stanard,	100.00
Amasa Mason,	500.00	Elizabeth L. Gwinn,	15.00
Sevilla B. Hayden,	200.00	S. M. Chamberlain,	100.00
H. S. Chamberlain,	200.00	I. Chamberlain,	25.00
Lester Brace,	250.00	B. F. Greene,	250.00
Philander Hodge,	100.00	George N. Burwell,	250.00
Curtiss L. Brace,	200.00	Samuel D. Flagg,	400.00
S. H. Grosvenor,	100.00	G. F. Pratt,	100.00
John S. Ganson,	500.00	A. Porter Thompson,	1,000.00
George E. Hayes,	500.00	R. H. Heywood,	2,000.00
E. S. Warren,	600.00	Jacob A. Barker,	300.00
Agnes Warren,	500.00		
			\$19,490.00

To be added to these is a subscription of \$265 (£50) from the Rev. Thomas Bowdler of London, England, included in the report of the building committee, April 5, 1855. (See page 270.)

Also, the proceeds of the "Young Ladies' Fair," held in February, 1854. (See page 80.)

For subscriptions reported July, 1856 (\$6,600), see page 84.

Subscriptions for completing the main spire, crosses and finials of the church, interior improvements, etc., and also to discharge a debt of \$3,500 upon the rectory.

Dated September 19, 1866.

William Shelton,	\$2,000.00	Geo. H. Bryant,	\$200.00
DeWitt C. Weed,	1,000.00	Thos. C. Pitkin,	100.00
Wm. H. Walker,	1,000.00	Thos. H. Pitkin,	50.00
Mrs. Caroline Sanford,	5.00	George N. Burwell,	300.00
Mrs. Mary Ann Duff,	7.00	Clark B. Lacy,	25.00
Louisa M. Weed,	300.00	John T. Lacy, Jr.,	25.00
Lord Bishop of Gibraltar,	10.00	Wm. Lacy,	25.00
Ezekiel Birdseye,	10.00	A. A. Gillet,	50.00
Charles W. Evans,	600.00	Philo DuBois,	100.00
James Sweeney, . . . \$ 50 }		Matthew O'Neill,	20.00
Wm. B. Depew, 50 }	500.00	Geo. W. Wallace,	25.00
John S. Ganson, 400 }		George L. Burns,	50.00
John T. Lacy,	500.00	Laetitia P. Viele,	400.00
Asher P. Nichols,	500.00	Jane Wey Grosvenor,	25.00
Hobart Weed,	200.00	Edward Kimberly,	100.00
H. C. Squier,	200.00	John L. Kimberly,	300.00
Henry Shelton Sanford,	500.00	James W. Brown,	500.00
S. G. Cornell, }	2,000.00	Thomas Hickman,	5.00
S. D. Cornell, }		S. Squier,	250.00
Nelson Willard,	50.00	J. B. Bull,	200.00
Claud Hamilton,	25.00	Thomas F. Rochester,	350.00
L. C. Woodruff,	2,000.00	Curtiss L. Brace,	100.00
John Pease,	100.00	James F. Demarest,	50.00
John Pease, Jr.,	50.00	Asa E. Hart,	100.00
James Pease,	10.00	Henry Bull,	100.00
E. B. Seymour,	300.00	O. H. P. Champlin,	18.00
Henry T. Gillet,	100.00	I. T. Hatch,	100.00
J. B. Dubois,	100.00	John B. Seymour,	25.00
Wm. Squires,	30.00	Mrs. Amelia Chapin Pickering,	50.00
Geo. E. Hayes,	300.00	Mrs. Harriet F. Tracy,	500.00
G. F. Pratt,	100.00	James Patterson,	100.00
James M. Weed,	25.00	Chas. J. Hubbard,	50.00

\$16,815.00

The subscription of the Bishop of Gibraltar, included in above list, was a piece of gold, which he requested should be used to pay for "a stone in St. Paul's."

It was handed to Dr. Shelton in Naples, Italy, while he was the bishop's guest, in October, 1864. Dr. Shelton mentions the gift in his *European Diary*; and in a note, appended to a historical sermon, delivered by him February 19, 1867, and afterwards published, he says: "When the steeple is complete there will be a stone in it with the initials of the See and the name of the donor."

According to English authorities, the Right Reverend Walter John Trower, D. D., was Bishop of Glasgow and Galloway from 1848 until his resignation in 1859. After officiating for a time as sub-dean of Exeter Cathedral, he became in 1863 the second Bishop of Gibraltar, resigning that See in 1868. From 1871 until his death, October 24, 1877, he was rector of Ashington, Sussex. Bishop Trower was the author of a number of works relating to the Church. Bishop C. A. Harris succeeded him in the See of Gibraltar in 1868. (See page 318.)

Subscriptions for completing the church, etc.

Dated April 5, 1869.

William Shelton,	\$1,000.00	Agnes Warren,	\$200.00
Samuel G. Cornell,	1,000.00	Miss Wells,	2.00
William H. Walker,	1,000.00	Nelson Willard,	20.00
A. P. Thompson,	1,000.00	Asa E. Hart,	100.00
L. C. Woodruff,	1,000.00	Fred. W. Newbould,	100.00
Rt. Rev. Arthur Cleveland Coxe,	100.00	James Sweeney,	100.00
DeWitt C. Weed,	500.00	Edward C. Walker,	5.00
Cyrus Clarke,	500.00	Mrs. John L. Kimberly,	50.00
John T. Lacy,	500.00	Geo. H. Bryant,	100.00
Charles W. Evans,	300.00	John B. Hurray,	100.00
E. B. Seymour,	100.00	Elizabeth McKee,	50.00
H. C. Squier,	100.00		
			<hr/>
			\$7,927.00

Subscriptions for building the spire of small tower, stone crosses, finials, etc.

Dated May 23, 1871.

William Shelton,	\$100.00	Geo. H. Bryant,	\$100.00
Cyrus Clarke,	100.00	DeWitt C. Weed,	100.00
Henry T. Gillet,	100.00	Geo. W. Smith,	50.00
M. B. Moore,	50.00	Wm. H. Walker,	100.00
H. H. Baker,	50.00	J. N. Dorris,	100.00
Charles W. Evans,	100.00	L. C. Woodruff,	100.00
John T. Lacy,	50.00	C. C. Wyckoff,	50.00
		\$1,150.00	

For subscription, 1878-1881, amounting to \$12,928.81, to defray certain indebtedness of the parish, see pages 131, 132.

For the subscription, amounting to over \$60,000.00, for rebuilding the church after the fire of 1888, see page 176.

For subscription, 1895, for new rectory, see page 200.

SUBSCRIBERS TO THE PARISH HOUSE BUILDING FUND, 1896.

William H. Walker,	Miss Abby W. Grosvenor,	Mr. and Mrs. H. C. Har-
Mrs. Agnes L. Warren,	Mr. and Mrs. William H.	rower,
Mrs. Laetitia P. Viele,	Glenny,	Miss Katherine G. Har-
A. Porter Thompson,	S. Douglas Cornell,	rower,
Mr. and Mrs. Edmund	Mrs. Grace A. Grant,	Charles R. Wilson,
Hayes,	James R. Smith,	Miss Esther Glenny,
Miss Amelia Stevenson,	Mr. and Mrs. E. H. Hutch-	W. Harry Glenny,
Mrs. Charles W. Evans,	inson,	Hobart Weed,
Mr. and Mrs. James Sweet-	James M. Smith,	Mr. and Mrs. Edward Ben-
ney,	Mr. and Mrs. Sheldon T.	nett,
James Sweeney, Jr.,	Viele,	Miss Keturah B. Greene,
Miss Louisa Weed Sweeney,	Mrs. Catherine Cottier,	Mr. and Mrs. William Y.
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Total amount of subscriptions, \$20,730.61.

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Total amount, \$28,813.75.

The above subscription has freed the parish of St. Paul's from debt, with the exception of the balance due on the rectory in Johnson's Park. (See pages 200, 241, 243.)

In Conclusion.

In the great increase of Buffalo, and its growth northward, St. Paul's has been left alone, stranded as it were in the heart of the business portion of the city. The "daughter churches," Trinity and St. John's, have followed their parishioners up-town. Trinity, first, having removed from the old building on the southeast corner of Washington and Mohawk streets into the beautiful brown-stone church edifice on the east side of Delaware Avenue between Tupper and Edward streets. The members of St. John's some time ago sold the old church property on the southeast corner of Washington and Swan streets, and have built a new grey-stone chapel on the northeast corner of Lafayette Avenue and Bidwell Parkway, which was opened by the bishop, November 5, 1893. They hope to build a large church there in the near future.

The old First Presbyterian Church, which was for so many years the neighbor of St. Paul's on the opposite lot, between Niagara and Church streets, and which, with St. Paul's, gave the name of "the churches" to that portion of Main Street, has disappeared, and in its place stands the lofty and imposing gray-stone building of the Erie County Savings Bank. The First Church congregation now worships in its stately brown-stone edifice on The Circle.

St. Paul's alone remains the same ; the same massive, brown-stone walls, the same graceful, tapering spire, with its gilded cross, losing itself in the clouds. The triangular block of ground which it occupies seems also little changed, with its high iron fence, and grass-covered space within, making a pleasant spot in the midst of the dusty, busy city. And yet, so much have the surroundings changed, and so different seems the life of the streets around it, that even "Dr. Shelton's St. Paul's" seems a thing of the distant past, and it is almost impossible for the oldest parishioners to call up a mental vision of the little frame church, which stood long ago on the same spot, with the foot-paths leading to it from the surrounding village streets.



ST. PAUL'S AND ITS ENVIRONMENT, November, 1902. (See pages 174, 219, 220, 261.)

Photographs by G. H. B.

Buffalo from a tiny village has grown into a great, thriving, and prosperous city, the population in 1903 being about 400,000 ; and the parish of St. Paul's has grown with it. As we think of the small beginnings, comparing them with the present prosperity, and look forward to the great work which St. Paul's has yet to do in the future of this rapidly-growing city, the words from Isaiah, which Dr. Shelton used as the text for his farewell sermon, in the old frame edifice, March 17, 1850, come to us with ever greater force,—truly, "A little one shall become a thousand, and a small one a strong nation."

"For not like kingdoms of the world
The holy Church of God !
Though earthquake-shocks be rocking it,
And tempest is abroad ;
Unshaken as eternal hills,
Unmovable it stands,
A mountain that shall fill the earth,
A fane unbuilt by hands.

"Though years fling ivy over it,
Its cross peers high in air,
And reverend with majestic age,
Eternal youth is there !
Oh mark her holy battlements,
And her foundations strong ;
And hear, within, her ceaseless voice,
And her unending song !

"Oh ye, that in these latter days
The citadel defend,
Perchance for you, the Saviour said
I'm with you — to the end ;
Stand, therefore, girt about, and hold
Your burning lamps in hand,
And standing, listen for your Lord,
And till He cometh — stand !"

—FROM "CHELSEA," BY BISHOP COXE.

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Errata.

As stated in the Preface, pages 17 to 159 were put in type and printed in sheet form in 1893, but were not published. Since then, additional old documents and records have been found, which make the following corrections necessary :

- Page 17, twelfth line from top, for 16 read 18.
Page 17, seventeenth line from top, for Jesse D. Hoyt read Joseph D. Hoyt.
Page 19, eleventh line from bottom, "Liber 6 of Deeds at page 247." In the new county records the page is 255. (See page 220, this history.)
Page 19, second line from bottom, for Standiska read Stadnitski.
Page 21, fourth line from bottom, Hark should probably read Hanks.
Page 24, twelfth line from top, for John B. Camp read John G. Camp.
Page 25, second line from top, Yeonnet should perhaps be Yeorret.
Page 25, fourteenth line from bottom, for Jesse D. Hoyt read Joseph D. Hoyt.
Page 25, ninth line from bottom, for Hargrave read Hargreave.
Page 32, tenth line from top, James D. Sheppard became organist in 1827 (not 1829, as stated). He served until Easter, 1850.
Page 33, first line at top, Rev. Addison Searle became rector March 30, 1825 (not 1824, as stated).
Page 37, second line from top, for Ratcliff read Radcliff.
Page 41, thirteenth and seventeenth lines from top, Rev. William Shelton was ordained priest in 1826 (not 1825, as stated); and in Trinity Church, Fairfield, Conn. (not St. Paul's, Fairfield, as stated). (See page 378, this volume.)
Page 42, sixteenth line from bottom, for Ratcliff read Radcliff.
Page 43, thirteenth line from bottom, for Ratcliff read Radcliff.
Page 43, seventh line from top, for Hargrave read Hargreave.
Page 68, eleventh line from top, for 1850 read 1851.
Page 68, eleventh line from bottom, 140 feet should read 175 feet.
Page 84, fourteenth line from bottom, George B. Webster died April 3, 1857 (not April 4, 1854, as stated).
Page 95, fifth line from top, Stephen Walker was a vestryman for fifteen years (not twenty years, as stated in the resolutions).
Page 98, seventeenth, eighteenth, and nineteenth lines from top, in the article on Bishop Coxé, should read : "He was graduated in theology at the General Theological Seminary, June 25, 1841; was ordered Deacon, June 27, 1841, in St. Paul's Chapel, New York City." To Bishop Coxé's degrees, on the same page, fourth line from bottom, should be added the Doctorate in Divinity which he received from the University of Durham, England, in 1888.
Page 99, seventeenth line from top, Bishop Coxé's "Christian Ballads" were first published in 1840 (he was then twenty-two years old), not in 1845, as stated. (See pages 206 and 423.)
Page 104, eighth line from top, add name of Lauren C. Woodruff to the Building Committee.
Page 116, fifth line from top, add name of John Pease to the vestry.
Page 308, ninth line from bottom; Charles Lamb says of bells : "the music nighest bordering upon heaven."



